

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + Refrain from automated querying Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

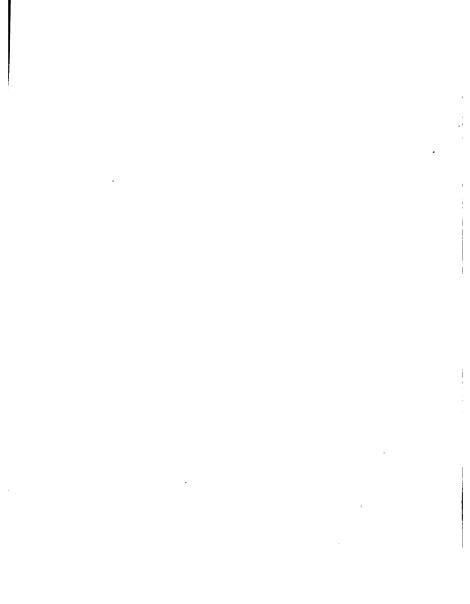
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/

0.S: 0.00



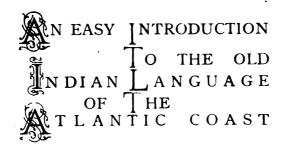


897.5











By JAMES WALDO COLBY.



WALTHAM, MASS.,
THE COLBY STUDIO.



· HOW TO STUDY.

The best progress is made in a class or group. Where one and all shout the answers, a very permanent record is made on the tablets of the memory.—See chap. XXX.^D But whether there are two or ten, each student must have a time for separate study.

A lone student with no teacher, should read the Indian loudly. Then one column should be covered up, and the other translated, writing rapidly, with a dash for each forgotten word. All students occasionally encounter an obstinate word that refuses to memorize: have a black-list on the wall, two feet wide; post him up in plain sight. There will be no further trouble from him.

Learning a language is merely to memorize a thousand or more words. It is no great feat, as the stupidest child does it; and we see many foreign children who know two or three tongues well enough for their needs.

THE OLD INDIAN LANGUAGE OF THE ATLANTIC COAST

I.A THE VISITORS.

[The] Chief comes tomorrow.
[The] Chief (is) good.
Boy comes, too.
(He is a) tall boy.
Is girl good, too?

Yes, (she is) good.
And is the dog good?

No, (he is) bad.
Does (the) child cry?
Yes, (it)cries and cries.

Sachem peyam
saup.
Sachem wunny tuy.
Noncomp peyam, nano.
Noncomp quinny tuy.
Sun wunny tuy
nunksquaw, nano?
Nux, wunny tuy.
Kah sun wunny tuy
anumm?
Mat, matchy tuy.
Sun moom muckoy?
Nux, moom kah moom.

Boy	Noncomp	Child	Muckoy
Girl	Nunksquaw	Dog	A numm'
Chief	Sachem	Tomorr	ow Saup
Com	es Peyam	Cries	Moom
Yes	Nux	No	Mat, matta
And	Kah	Too, als	so Nano
Good	Wunny tuy	\mathbf{Bad}	Matchy tuy
Deep, high, tall Quinny			

I.C WAYS OF SPEAKING.

In this old Indian Language the parts of speech do not always follow in our own order to form a sentence. But there is often more than one right way to place them.

To ask a question we begin with Does, or Is. Their question-word is Sun, which in the answer is omitted.

I.D ACCENTING.

Words of two syllables accent the first, as Nonk'omp, Nunk'squaw; unless marked otherwise, as A numm'.

Read "Pronouncing," XXXVI.

I.E OMITTED WORDS.

The Indians used fewer words than the Whites for the same sentence; but most of their words were long ones. In this lesson we mark the English words which are not used in the Indian; but such words will now be listed, so that our pages need not be marred by frequent parentheses.

There are no Indian words for these following:

A, the, am, are, is, was, were.

We say "A dog," or "The dog." They say "This dog," or "His dog," meaning somebody's dog. And they often say "Dog."

The following words they often omit:

He, she, it, them, of.

Have, as we use it to help a verb, is omitted. I "have" lost; we do not "have" what we lost: but use the word for want of a better.

That a whole Continent of conversationalists could get on at all without these words, seems surprising. Yet they were an eloquent race and their speech was ample.

II. THE ATTACK.

The enemy is coming.
Where's my arrow?
Pshaw, no!
where's your gun?
Here.
Is my father going?
Oh, yes,
And your dog goes,
too.

Your horse runs fast.

Is my mother here? Yes, she's no coward.

Matwa peyam [comes].
Tonno N' cauquot?
Quah, matta!
tonno K' peshkonk?
Yeu ut.
Sun om N' ogh?
Ooy, nux,
Kah Kut anumm om,
nano.
K' horse quogquem

ti adchy.

Sun yeu ut N'cheewa?

Nux, mat sequom poo o.

II. B GENDER.

Our own nouns are divided into three Genders,—male, female, neuter, as shown by the words man, woman, house. But the Indian nouns are mostly of two Genders,—creatures and things, as—person, house; so as not to mention sex.

My Father N' ogh, N' oosh My Mother N' Cheewa I Run N' Quogquem I Go Nut Om Enemy Matwa Coward Soquom poo'o Peshkonk (thunder maker) Gun Arrow Pshaw! Quah! Cauquot **Fast** That (creature) No Ti adchy Tonno! That (thing) Where Ne Here, This Ut Yeu At They used English names for farm-animals.

I, Me, Mine, My before a vowel Nut

You, Yours, Your Ken, K' before a vowel Kut

II.D ROUGH Sounds.

A few words have a rough sound impossible to spell. Try your thorax on these words:—

Honk=goose Matwa=enemy
N'oghhh=father Poossooo/=wildcat

Then try these Nasals:-

Ooy! wooy! = oh dear! Quah! = pshaw!

II. EADJECTIVES.

Adjectives end in y, =good, wunny; white, wompy; strong, menne ky. But in speaking of a living creature you add "su" or "tu" to your adjective. And this su or tu may be ornamented with another y, —wunnysu, wunny suy, particularly when ending a sentence.

III.A THE COPPER COON.

Young man!
Who are you?
I'm the strong boy.

Are you as strong
as a bear?
I'm as strong
as a moose.
Who is that man?
My father.

Is he smart?

Very smart, my good father. Wusk Enin! Howan Ken? Menne ky su

nonkomp Neen.

Sun K' menne ky su ne any mosq?

N' menne ky su ne any moose.

Howan no wosketoinp?

N' ogh.

Sun wa antam?

Moochecky waantam,

N' ogh wunny tuy.

Man Wos ket omp
Great ket Young man Wusk Enin

He, him, his, She, her, hers W', No [N'] before a vowel Wut

III.C ODDITIES OF O.

Long O, as in Go, was not used. That is a compound vowel, thus, — o-oo. The Natives used the open O instead, such as we often hear in Both, not Bowth. Try the two ways of saying

Both coats are at home in the boat.

Then get the open sound in Tonno' (where), and No [he or she].

O had also the short sound, as in Stop, Pop. Try Nut omp (my friend).

But their commonest vowel was oo, as in boot. Just fancy good old Eliot, who made Bibles for the Massachusetts Indians, trying to print the

word Pona mo-oo/og, = traps or catchers—thus: Ponamooog, and then sending off in agony to Europe for a quart of eights, ∞ , to help over the trouble thus, Ponamo ∞ og, and shutting up shop six months till they arrived! Yet it is an easy word to say: Pona mo-oo/og, if not to print. And there were lots of such words in it.

III. E ONOMATOPŒIA.

In all languages there are words which imitate in sound the thing mentioned, such as Smash, Chirp, Slap, Roar. And so in Indian we notice very many, such as *Wow wow*te am. See if the following three examples strike you as dramatic and droll:—

Queequee cum
Queequees
Queequon
Duck
Eel
Carthquake

III. THIRD PERSON.

He comes is Peyam or W' peyam. W' (called wuh, short for Oom), is very frequently omitted, and means equally He or She or Some unknown person.

IVA THE LITTLE HEROINE.

Shh! the dog barks.

A bear comes.

The child cries.

The girl runs in the house.

She gets the tall gun.

She's no coward.

She shoots! oh dear!

She hurts the dog's tail.

And laughs much,

And jumps high. Then the girl aims

a stone.

And hits the pig in the house. Shoo, anumm wow wowte am.

Mosq peyam.

Muckoy moom.

Nunksq quogquem

W'eekin.

Chuetos quinny peshkonk.

Mat soquom poo o.

Pum moke! Wooy!

Wosky huam anumm aey W' sook

Bear hears dog. xvi. Mosq nootam anumm ah.

Kah moo checky ha hanam.

Kah quin quishy.

Ne ut nunksq

mis antam am hassan.

Kah ogcom pig aw W' eekin.

14

In the House	W' eekin	I Jump	N' Quisham
House	Eek	I Laugh	Ha hanam
Stone	Hassan		Wow wowte am
Tail	Sook	I Hear	Nootam
Oh, dear	Wooy!	I Get	Chu etam
Listen	Shoo!	I Shoot	Pum'moke
Then, there	Ne ut	I Aim	Mis antam am
Not	Mat	I Hit	Nut Ogcom
		I Hurt	Wosky huam

IV.C DABSTERS AT INDIAN.

Many of our Indian place-names are so simple to understand that no red boy of ten would have any doubt about their meaning. Such words our students ought soon to recognize on sight, as, Missi sippi = The Great River.

And the students will smile with closed doors at the many absurdities that have been written about Indian words by dabsters. Some of those translators have been men of high standing as scholars, and had they surmised how far off they

were they would have been ashamed. They had hunted up some little list, as Pat did a fiddle.

"Can you play for us, Pat?"
"I niver thried: I think I can."

The election of

V.A PALE FACES.

That white man is little. But his son is fat. His daughter is very sweet. Is the girl white? Yes, he is quite white and little. But he's a fool. And why? He's a very young girl. What's his name. Mary? No. Whitebird. That's sweet name.

No wompos ketomp pe sissuy. Ouot mon wunogquy su. W'tonno moochek wek onny su. Sun wompy suy nunksq? Nux, peta wompy su kah pe sissu. Quot W' matta mag. To wutchy? Moo chekky wusky su nunksqu aw. Toh wesu onk, sun Mary? Mat, Womp sooksy. Ne wek onny wesu onk. 16

Fool	Matta mag	Name	Wesu onk
Son	Mon	Daughter	Ton
Bird	Psooksy	White	Wompy
Sweet	Wekonny	Fat	Wun ogquy
Little	Pe sissu	Black	Mooy
What	Toh To	Why	To wutch/
But	Quot	Quite	Peta

V.C ACCENTING.

Most words of two syllables accent the first, as Quee/quees = eel. But many Indian words are long. So we space such words into "Feet," of two syllables each, as seen in Massa chusetts, Narra gansett. This simplifies them in two ways: They are now less puzzling to eye and tongue. The first syllable is the accented one of

The first syllable is the accented one of each foot.

So only irregular words need accent-marks. But the chief accent of a word is near the end, as in the two examples above. And when the word adds syllables, the chief accent moves to the new place.

17

The unaccented vowels, such as the o in Towutch (=why), should be pronounced obscurely, and might be spelled with an a, e, i, or u, for all we could judge by the sound.

VI.A SUCH TRAVELERS!

Your brother's what?
My brother's a traveler.
Ho! my turkey's a
traveler!

He's a bad bird and a thief.

He's a black bird and a beauty.

Your brother's where? At my sister's

My grandmother is a good traveler.

He walks far. I kill a big black bear.

He brings it home.

Toh K' mat?

N' mat po mishy Enin.

Hah! N' nehum po mishy Enin.

W' matchy psooksy kah cum moola.

W' mooy su psooksy kah wonseet.

K' mat tonno?

Ut N'atick ut.

N' tooka miss In wunny po mishy Enin.

Wom wommen no adtit.
N' nishte am mis ogken

mooy mosq.
W' pat tonam N' eekit.

A Person	Enin, In.	Traveler	Po mishy Enin
Grandmother Tooka miss In			
Brother	Mat	Sister	Ettick
Turkey	Nehum	Thief	Cummoola In
Home	N' eekit	Great	Mish, miss,
At	Ut, et, set		mis ogken
In	En, in	I Kill	N' Nishte am
Far	No adtit	I Bring	N' Pat tonam
Dandy	Wonseet	I Walk	N' Wommen
Read S	Stamme ri ng, 2	XXII. ^C	

VI.C INTERROGATIVES.

To begin a sentence with Sun makes it a question. Another form of questioning is to add yas, as, or quas to the end of the sentence: You have his turkey, yas? = Kut ohto nehum, as? In the Narragansett dialect, a question began with As, rather than Sun.

VI.E Possessive Pronouns.

My brother Your brother His brother
N' mat K' mat W' mat
[Nummat kummat wemat the old spelling].

EMPHATIC FORM.

MY brother YOUR brother HIS brother

Neen mat Ken mat No mat or even

Neen N' mat Ken K' mat No N' mat

BEFORE A VOWEL.

My bed Your bed His bed
Nut oppin' Kut oppin Wut oppin

Read Gender xxiv.

VI. F ACCIDENTAL SIMILARS.

Do you ask why some of these words are so much like English? — Ut=at En=in, Monaog=many, Moochecky=much, Keen-keen, and so on. The similarity is wholly by chance,—so many chances in so many words.

Similars, xxvi.c, and Borrowed Words xLII c

VII. THE CHIEF'S PET.

The Chief has a friend. A yellow little-dog My house he enters; He gets my moccasin, My pretty blue moccasin. And he barks fast.

Sachem ohto Wut omp. We sawy pe-anumm oh. That's my cruel enemy. Nut onquy matwa, yeuo. N'eekik petiteam; Chu etam N' me kisson, N' wunny peshy me kisson. Kah wow wowte am ti adchy.

Then the water tastes sour and hurtful. Will you tie that shoe to his tail? He has no tail. And you have no shoe.

Neut nip quitchet ash* matchy kah wosky. K'spunnas ne mekisson ut W' sook quot? Mat ohto sook oo. § Kah mat ohto oo me kisson Ken.

^{*}Read Imp. xx.^c §Neg. xvi.^c

VII.B

Shoe	Me kisson	I Tie	N' Spunnam
Water	\mathbf{N} ip	I Have	Nut Ohto
A Well	Nogquot	I Put	N' Poonam
Friend	Omp	I Enter	N' Peti te/am
Pretty	Wunny	I Taste	N' Quitchet am
Blue	Peshy	Sour	Matchy
Yellow	Wesaw y	Fast	Ti adchy
Cruel	Onquy	Small	Pe-
This per	rson Yeuo		

VII.C TRAVEL.

Kut om You travel Nut aump I went Kum ome, um "Kut aumen You fish [in]

N' wommen I go in. This is the common phrase for travel by foot or boat.

N' pommin, pummin, pimmin I travel or leg it. K' pom Your thigh

N' pomu isham, pomu ettam I make a journey

Kut onnam, onta, onchy, anetteom You go K' ton, tone, toon Your mouth

Ana kish! ana chish! Go!

N' ne gonshem I go first N' moncheem I depart

N' wushawm, wusham I travel or carry people

Nut ayo an I go the road

N' peyam, peyom, peyeum I come N' Cunnam I come N' Quon-quonnam I run

Besides the use of the legs, here mentioned, these verbs as often referred to the use of the voice. Om, wom, onta were freely used in the conversational sense.

VII.D RACE-NAMES.

Why should they call themselves Indians when they had never seen India, nor even heard of Columbus, and his blunder in thinking this was it? But they at once adopted the absurd name, now that they needed distinguishing from the whites. Of course they had their tribal names. Also we called them Natives, Red Men, Savages, and Heathen.

Then they called us Chauquog = swordsmen, Ah coon ayog = coaters, Howan ig = strangers.

VIII. WHY THE CHILD CRIED.

See my red hen.

I see (her). The hen is greedy. She has a little snake. She eats her little snake raw. I have my snake boiled. This is my snake. Now why don't you eat? [should] My littlé sister he cries. He's a bad child. He may tell his grandfather. He may shoot you.

Nauish N' mishquy su monnish. Naum. Monnish wussoy. Ohto pe-ascook. Meechim pe-ascook asky. Ohto Neen ascook kes tayey. Yeu Neen ascook. To wutchy matta meech[-oan]? Noh moom N' ettick ess. Matchy tu muckoy. Wo Wut oo onchem mog home.

Wo Noh K' pummoke.

VIII.B

Grandfather Mog home

Snake Ascook I Tell Nut Oo onchem Cat Poo puss I See N' Naum Hen Monnish See! Nauish! Woh Greedy Wussoy I May Boiled Kest ayey Raw Raw To where (are you going') To nish; At where (do you live?) Tonno'; From where (do you come?) To nuck, Tunna.

VIII.^C DIMINUTIVES.

We use in English no Augmentatives and few Diminutives, and scarcely know what they are.

In poetry we find birdlings, eaglets, owlets, rivulets, ending thus to mean small ones. Yet we would never, never dare to mention them in company. In fact, the principle is wrong, for a wallet is not a little wall, nor a bullet a little bull.

But in Indian there are several Diminutives:

Mat, brother; Pe-mat, little brother.
Muckoy, child; Muckoy-ess, baby;
See xxiii. Muckoy-emess, little baby.

VIII. D CAPITALIZING.

To aid the reader we capitalize the pronouns, Neen, Ken, Wut, etc., as—Kut ohto N' cauquot, [=You have my arrow]. We also capitalize In [=a person], and its more dignified form, Enin, to distinguish the person from the preposition, in.

Then each of the Winds was an In, the Windgods.

VIII.^E Two Consecutive Nouns.

Where one noun follows another in a sentence change the possessive one [the one not spoken about] into an adjective by adding y, su, aey,—whichever is appropriate.

Don't say Ice man, Horse man. Say Icy man, Horsey man.

VIII. THE EMPHATIC HABIT.

To add "snap-words" to a sentence for emphasis is a common trick the "wide" world over. They also did it. For example, we start "in," and hold "to," and finish "up."

They mosquantam "un" and pum "in."

IX.A AN EVENING FEAST.

I will have a party tonight.

Who will come?

The Englishman and his, wife.

The tall fellow and his little brother.

His little brother's a talker.

Yes, both, and the old woman.

Will you cook sheep or duck?

You will eat boiled crow.

I will build a fire, And have plenty of food. Pish Nut ohto mya weny yeu nocut.

Howan pish peyam? Chauquog kah

mittam wossis.

Quinny su pucky scattis kah W' mat ta ess.

W'mat ta ess ayey (viii. kek ootum In.

Nux, nan eeswy, kah wenis.

Sun pish K' wek issam shep assa quee quee cum? Pish Ken meech cawkont kest ayey.

Pish N' pottos chickote, Kah N' ohtos tauba met suonk.

27

IX.B

Madam Wild Goose Honk Sonks Old Woman Wenis Duck Queequeecum Crow Cawkont Englishman Chauquog Wife Mittam wossis Food Met suonk Fire Fellow Pucky scattis Chick ote (empty head) Enough Tauba This Night Yeu Nocut Both Nan eeswy Assembly Mia weny Or Assa, Assuh I Kindle N' Pottos N' Wek issanı (make nice) I Cook I Talk N' Keck ootam

English has three wheres: Whither, where, and whence, but uses only one. The Natives used all three.

Pish

Shall or Will

IX.C CASES.

a house W' eek in At, in, into Bec quin xx.^D a river At, in, into W' eek it a house To, or at, Shawm ut To, or at, a cape Into, or out of a house W' eek ik From, or among, the grass Ask uk, a snake 28

X.A PRETTY PEOPLE.

Why do those hens hide? The handsome hunter comes. Has he many beavers?

No, he is a bad shot. But he has all my ducks.

His people are English.

Many Natives are handsome men.

Their little red babies are handsome, too.

W' mishquy-og muckoy emess-anoo wo ug wunny su-og, nano.

Nipmucs.

To wutch atta tom-wog yeu-og monnish-og? Wunny su atchay In

peyam.

Sun ohtos mona-og tummunk-quaog? Mat, matchy tu atchay In.

Quot ohto wamy N' queequee cum-ayog aw.

W' missii. In-nuog aey Chauquog.

Mona-og Indians-og wonseet-ayoggy.

Those nice kids are W' unny chany-og

Nip-muk quaey.

Chauquog [= Englishmen,] is used as either singular or plural, though there is a plural form: Chauquos-suog.

Hunter Atchay In Beavers Tummunk-quaog A Beauty Wonseet People Missin In-nuog Baby Muckoy emess I Hide Nut Atta tom All Wamy Many Mona-og, Mona-tash.

X.C ANIMATE PLURAL.

For the plural of living beings, whether men or clams, add -og. Then goat becomes goat-og. But -og does n't fit some words, — hog-og, for instance. In that case kindly say hog-a'yog.

And thus more than half the nouns add two syllables for plural, the first one being chosen for its sound simply, each speaker using what he likes. Yet this varying syllable takes the chief accent of the word. In those days each little red lad built his own grammar to suit himself. Another might say hog-oo/wog. Both were right.

Nouns already ending in og might take for plural -uc, -ic, -sic, -oo/og, or the like.

Then you must pluralize your adjectives as well as your nouns, and say, These-og brown-og horse-suog.

X.D PLURAL NOUNS AND PRONOUNS.

N' mat My brother My brothers N' mat-aog

K' mat Thy brother

Thy brothers K' mat-aog W' mat His brother

W' mat-aog His brothers N' mat an 'oo Our brother

Our brothers
Your brother

N' mat-an

K' mat-anoo N' mat-a nunno ut

Your brothers K' mat-anoo wo ut Their brother W' mat-anoo

Their brothers W' mat-anoo wo ug

X.E Hyphenated Plukals.

In these pages we use the hyphen to join the plural ending, as in Anumm-og (=dogs). We use it for little else, so that it may remain the simple sign of plural, and explain its tangles.

That their declensions might be terrible, may

be guessed from the fragment just given.

See xxxIII. Spelling Indian.

XI. A CRUEL FAMILY.

Those two little girls have a cruel mother.

Yeu-og nees-wog pe squas-suog ohto onquy su W' chewa anoo.

She has a big stick.

They run away.

Where do they run?

They hunt.

For clams?

Yes, and lobsters.

Who is that woman?

That's their mother.

When the Chief comes here, Nah peyam yeu ut Sontim,

He beats the squaw.

Then the children dance.

Because their mother sings,

My back! my back!

Wut ohto mis took quon. Quogquem-og yeuwutch.

To nishin quogquem-og?

At chan-og.

Wutchy sucky-suog?

Nux, kah ashonty-og.

Howan no eshqu aw?

W'cheewa anoo.

Atta com eshqu aw.

Ne ut muckoy-og
po muckam-og.

Quot onch W' cheewanoo ket ookam,

N' pusq! N' pusq!

32

XI.B

Clams (blacks) Sucky-suog

Lobsters, A shonty-og I Beat Nut Attacom

Back Pusq I Hunt, Nut At chanam

Squaw Eshq I Sing N' Ket ookum

I Dance N' Po muckam

[play the muckoy]

Toddler Wunny chany

Toddler Wunny chany
Little Girls Pe-squas-suog With Wutch
Cruel Onquy For, if To, toh
Away Yeu wutch When Nah
Because Quot onch That person Yeuo
Two Nees

Numerals, xv.

XI.C LOCATIVES.

This and That, These and Those, Here and There,—all these words that we use to tell of the near or the far of an event or an article, either in reference to time or to place,—they had the complete outfit. But they were frequently misused.

XI.C THE WUTCHES.

In our Bible 'Let' means 'prevent' in one chapter, and 'permit' in the next. The languages of old were thus loose and uncertain. In Indian you never know whether wutch means hither or thither,—whether he is bringing you something or carrying it away.

Wutch has many meanings. In the sentence following, every word with a capital is Wutch:—we went With the men From home looking For the town To Which he belonged;

but spoke About waiting On Account of the rain.

Ne wutch = Ne wutchy = Na wutch are alike in meaning. No wutch, To wutch, Yeu wutch, are not alike at all, as seen below:—

newutch) I was enraged At him newutch) Because he had Some of my hens. newutch) Some Folks steal From you, newutch) and keep For themselves, towutch] but Why we know not. Therefore, yeu wutch] Since he took them, towutch] we wonder What goes next.

The verb is N' Wecha = I accompany.

XI.D SUFFIXES TO NOUNS.

The Indian name of anything may be a short word, but it is inclined to so many frills and flounces that it is likely to be a long one when it gets fully festooned.

Our only hope here then is to keep the additions so separated from the word itself that we can find it. Here are some of the suffixes which an eagle, or other noun, is liable to carry:

Our eagle N' wewes um
Our eagle N' wewes-amun
I wash) my eagle N' wewes aw
I don't wash) my eagle N wewes aw oo
fhe first ending, um, means My.
The second, -amun, means Our.
The third, aw, is objective, tells who got washed.
The fourth adds oo—not.

Now add -emess for a little eagle, and a good plural-ending from X.^D for tail-feathers.

And these are only the more common suffixes. Nearly every noun seems to have a lot of gurgles after it. But these were not always used. In ordinary conversation they often dropped off if unnecessary to the sense.

Read Clipping, xiv. c and Objective, xvi. D

Sple olifo

XII.AA HOT AFTERNOON.

I'm going (I go) out. Pish Nut as sawham.

Wait. Kut askwy.

Where'll we go? To nishin N' wom-amun?

Not far, it's too hot. Matta assa, wus sammy

kos pitta.

e Aure

You say well. K' wun-wunno wem.

I'll put on a wet coat. N' codnam wutta poky oicut.

Good! you shall have Wun negin! pish Kut my clothing. ohtos Nut og coo onk.

Give me your fat-man's coat.

In nnuna my K' wun ogques pe-tokos.

Are you making a fire? Sun K' squottam un?

It will cool me. Pish N' sonk.

When the coat is dried, Nah nunnapaey oicut, I'll put you on ice. Pish K'poon en cup ut.

36

XII.B

Fat man Wun ogques Give! In nunam!
Clothing Og coolonk I Put on N' Codnam
Coat Pet-ocot, Oic ut I Wait Nut Asquy
"Ah coon! I Go out Nut As sawham
River Sippy, Se ip I Do right N' Wunno wem
I build (some) Fire N' Squattam (un)
Hot Cos pitta Dried Nunnap ayey
Wet Wuttap oky Not Far Matta assaw

XII.C PRESENT TENSE.

1	I kill	N' nish te am
2	You kill	K' nish te am
3	He kills	‡W'] nish te am
	We kill	N' nish te am-am-'un
5	Ye kill	K' nish te am-amoo
6	They kill	‡W'] nish te am-amog

The pronoun W', in 3 and 6, is off or on at pleasure.

There are but very few irregular verbs in this language, though endings were often clipped.

Any verb having already an m, takes ON, EN, or IN for its ending, as—

N' wommon I love Nut ad tumen I receive

But the old writers had the absurdest way of annexing a preposition or an adverb to the verb, such as EN Or IN (=in), or UN (=some), till a good honest verb, like—

N' wom in I trudge on would look in its very simplest forms like this:— Noowommin, plural Noowomminamun.

Nut ohto, and N' machee, both meaning I have, seldom use any endings.

XII. D ABBREVIATED PRONOUNS.

We say A pear, but An apple, because apple begins with a vowel. So the Indians would say, N' monnish, (my hen), but Nut anumm, (my dog), changing the pronoun from N' to Nut to fit the noun. A few familiar nouns, however, do not bother with Kut and Nut, as N' ogh, [=my father], N' eek, [=my house]. But the Nut, Kut, Wut, are not the real pronouns. They are only Joining Sounds.

XIII.4 HUNTERS.

An old lady goes there. Yeu ut wom wenis uk. Why carries he that To wutch tashun old gun? cho wiey peshkonk? He's a huntress. At chay sq, yeuo. Yes, he has a grey fox. Nux, ohto pequaw us. And two little white Kah nees-wog foxes. pe-wonkus-suog. Pish N' om-amun kah We'll go and hunt at chan-amun, nano. too.

I may kill a wolf: Wo nish te am na tookus Neen:

Then I'll get five pounds.

Ne ut N' chu etam na panna tashy pound-uash.

You may shoot Wo K' niss shep aw
a sheep or a cow. assa cow aw.

Or my calf. Assa Neen puppe-cow aw.

I love all the animals. N' wommonsh wamy
Wut ashim-oo og.
I sometimes hug a
deer. Mo mannish N' wek
og cunnam ah tuck.

39

Muskrat Masko ash I Love N' Wommon

Deer Ahtuck I Hug N'Wekog cunnam

Wolf Na tookuss I Eat N' Meechin

White Fox Wonkuss I Carry N' Ta shunnam

Grey Fox Pe quaw uss Old (things) Cho wiey

Animal Ashim, Oshim Fish Na mose /

Young Animal Puppe-nashim

Five Na panna

XIII.C Furs.

Beaver, of old, was the plentiful fur, later seal, and now mink, which is also the most durable. Mink is "American Sable."

The beautiful sea-otters were sometimes taken here. They are now nearly extinct everywhere, and one pelt is worth \$1000, while a real Russia sable's eight-inch jacket sells for only \$250.

A sealskin brings \$25. An otter pawns his wardrobe for \$8, a beaver for \$5, a mink for \$1.50, while a muskrat is happy to get eight cents, knowing that his fur will be made up as "Electric Seal", as are those of cats, rabbits, and skunks.

The seal and all the fur-bearers of Canada are being exterminated, but it is promised that they will soon be farm-bred.

Odorous skins are sweetened by twenty-four hours' burial. They are stretched, scraped, salted, and tanned. Then they are rubbed soft, and the coarse outer hairs pulled out. Some are dyed, —skunk, fox, muskrat, seal, but seldom marten, mink, or otter.

XIII.D WILD ANIMALS.

The names of the American quadrupeds, as handed down to us by the three preachers, are rather laughable. The Natives must have had better names for them all. But the preachers did not understand Indian very well, probably not Natural History, either.

The names here following are the Ashims only, — placed together in a little menagerie. Kus, or cuss, and puppy will never be forgotten.

Let it be remembered that every male beast was an Inno ashim, a young beast was a Puppe-nashim, and a female beast a Squ ashim.

Ashim-wog		Beasts		
Noon	a sh	Deer		
Muckan	ashim	Wolf	muck a	drove
Muck	ishim	**		
Muck qu	oshim	44		
Mes qu	oshim	Red Fox	mesquy	red
Wonk	uss	White Fox	wonky	white
Pequ a w	11S S	Grey Fox	pequy	grey
Natook	uss	Wolf		0,
Mask qu	ash	Muskrat	mask	grass
Mosq		Bear	mosq	angry
Wequ	ashim	Wild Swan	wek	happy

XIII. CLIPPING SENTENCES.

Although the Indians could swing Words that were ponderous and dignified, yet they had the clipping-habit which we notice everywhere:—

What would you wish to have to eat?

=Te agwy Kut ohtos wutchy meeche onat? That is polite parlance, but a snap of half-words expresses just as much:—

Te ag K' meech? Whattly have?

That has a familiar sound to our ears.

Read Slipshod Speech, xxxix.C

XIV. THE COMFORTS OF LIFE,

Have you a good house? I've a little wigwam. It has a door. Is it a blanket? Yes. I've a bed. Is that a red blanket? No; a blue one. I have a nice seat. Is that a — No, no, a box. In my house I have a (my) basket. What's in it? A big black snake. Will he eat you? My goat will eat him. And the basket.

Sun Kut ohtos wunny wetu? Nut ohto N'eek-emess. Ohto usquant. Sun ne pinna quet? Nux, Ohto Nut oppin. Sun ne mishquy pinna quet? Matta; peshy pasuck. Nut ohto wunny pu onk, Sun ne -Matchy-og, pookshack. N' eek in Nut ohto N' sag kissa nucky. Te ag en? Missy mo ascook. Sun pish Nag K' meech? N'goat pish W'meech oh. Kah kissa nucky aw! 43 .

XIV.B

Wigwam	Eek	Basket Sag	kissa nucky
House	Wetu	Box	Pookshack
Door	Usquant	Seat	Pu onk
Bed	Op pin	Red	Mishquy
Blanket	Pinna quet	Black	Mooy
One	Pasuck		•

XIV.^c Houses.

Two words mean House,—Wetu and Eek, but not a White man's house. Wetu was more of a house than Eek, and might be long and lofty, with two or three fireplaces. Their walls were double, both hides, and they thought them far more weather-proof than ours.

The word Wigwam did not belong here; these tribes thought it was English and gladly adopted it. Many Chippeway words caught the European fancy, and some even from far south, before The New England Real Estate Trust Company started in.

XIV.D INANIMATE NOUNS.

So far we have had plurals of Living Beings, formed by adding -og.

Now we speak of Things,—things without breath. For their plural they add -ash, and not -og.

What was said [X.^c] of the two-syllable og ending will apply equally to the -ash ending, and should be read again. A good share of these words add two syllables for the plural,—

-an/ash, -et/ash, -eg/ash, etc., and the first syllable thus added takes the chief accent of the whole word.

But the ash ending often has another meaning: It is short for Ashim [=animal], plural ashim-og or ashim-wog. This is pronounced more like Osh.

It seems as if your task were now doubled: for the whole sentence is affected by the Inanimate Plural. For instance, here are four kinds of whiches, let alone the whats:

Howan Howan-ig Ut tiyeu Ut tiyeu-sh which [man —men —house —houses]

Animate & plural Inanimate & plural

XV. CAMP-DIET.

Where do you eat? In my wigwam.

Do you have good

food?

Oh, yes.

For breakfast.

Corncakes and fruits.

What for drink?

I drink water. Do you have bread?

Not white bread. Like the White folks.

What for supper?

Yes, beans, apples, watermelon.

Nux, masko-ash, meechim oo onk-quanash, ohos ket ammock.

Tonno K' meech?

N' eekin.

Sun Kut ohtos wunny

met suonk?

Ooy, nux.

Wutchy nomo ayey met,

Eechy minny-ash kah met tuckquy-ash.

Teag wutchy

tattam oo onk?

N' tattam nip. Sun Kut ohtos

pe-tuck quin-ash?

Matta wompy tuck oo-ash

Ne any Ahcoon-og.

Teag wutchy waye ant?

I have fish or meat. Ohto namose assa weyus. Sometimes berries? Mo mannish minny ash as?

Food	Met suonk	Water	Nip
Beverage	Tattam oo onk	I Drink	N' Tattam
Meat	Weyus	Table	Tas puonk
Spoon	Nam (finder)	Loaf	Pe-tuckquin
Breakfast	Nomo ayey met	Berries	Minny-ash
Supper	Waye ant met	Beans	Masko-ash

Corncakes Eechy minny-aslı Watermelon Ohos ket ammock

Fruits Met tuckquy-ash (eatables)
Apples Meechim oo onk-quanash "

XV.C NUMERALS.

The Indians used the same "Arabic," or tenfingered counting system that we do. An eightfingered system would be more sensible for all.

It will be seen that some of the words are used over again on the second handful, but there was a different accent, or other distinction Naquotta is One and Six, but Six always carries a plural-ending, Naquotta-suog or Naquotta-tash. Furthermore, another word for One (=Pasuck) was generally used, except for reckoning.





COUNTING ON THE FINGERS.

Excepting 1, these numbers generally carry a plural. To count rapidly they were clipped as

o Konte ag

I	N' quot	11 Nab N' quot
	Nees	12 Nab Nees
3	Nish	14 Nab Nish
	You	13 Nabo You
5	N'pan	15 Nab N'pan
6	N' quot	
7	Sosuck	
8	Shwo	
9	Ps cook	
Ó	Piog	20 Nees ne chack

21 Nees Ne chack Naquotta add plural -codtog or -codtash

30 Nishwy Ne chack

40 Yauwy Ne chack

50 Na panna-tashwy Ne chack

This Ne chack is probably Nutcheck (=hand).

XV.D OBJECTIVE CASE.

When we say in English Cain slew Abel, the order of the words tells whose funeral it was. Among the Indians no such arrangement was ever made that the survivor should be named first.

Therefore, when there were two parties concerned, it was customary to groan after the name of the victim or recipient. And not only in murder cases, but in any transaction between people. Slew Abel aw Cain.

Make a tasteful selection from the following assortment of groans wherewith to adorn your Objective, so as best to express your feelings:—

aw, uh, oh, ah; but remember, after k, quaw; after g, kaw.

Read Faulty Pronouns, xxx1.C

XVI. THE TURKEY SUPPER.

Roast the turkey! Apwonnish nehum aw! Don't set the house afire. Aquy checkotash wetu.

You go for (some) kindling.

Here are some chips for the fire.

Where's the water? In the spring.

Have you no well? I have a deep bottle.

With this boiled owl

We will have a great feast.

We will eat very much.

Kut om wutch utto cooka mess.

Yeu ut at tookquon-ash wutchy staw.

Tonno nips?
En to keckum ut.

Mat Kut atto homock uo?

Nut ohto quinno wask. Wutch no coohoo mouse

atto cook ayey

Pish Nut ohto mishod tap pu onk.

Pish moo checky
N' meechin-amun.

I'll go for the Pish N' pattonam Powasky tuy Bottly Man now. Enin yeuyeu.

XVI.B

Owl Coohoo mouse Doctor Powasky tuy Enin Stick Attookquon Bottle Quinno wask Kindlings Utto cooka mess

A Spring Tokeckum Feast Mishod tap pu'onk A Well Attohomock I Boil NutAttocookquon I Kindle N' Checko tam

Some—Unny before a noun [some chips] is not used. The un is often suffixed to a verb:—

Nut ohto un=I have some

XVI.C DINNER.

Three meals a day were unheard of among the Indians. So the English, inquiring what word meant Dinner, heard two Breakfast words. One was Early meal, and the other Rising meal. There was no Dinner word.

When food came in plentifully, the Indians wisely believed that one meal a day was enough. You should not begin too early, however, as you might give in before night.

When food was scarce they drew up a notch in the belt.

XVI.D INCOMPLETE FUTURE TENSE.

In the "learned languages" future verbs come readymade. But in Indian as well as in English we have to build one with a shall or a will.

Pish Shall or Will Mos Must or Can

Wo May

They act separately or together. A wise use of these auxiliaries will carry a sentence into the sweet by-and-by.

XVI. PASSIVE VOICE.

While K' quogquem means You run, the K on K' nishteam is oftener the slain than the slayer,—the Abel than the Cain, because slay is a transitive verb, between two parties. To mention both we say:—

K' nishteam Neen, I slay you, or better, You are slain by me.

Then here is another way:—

K' nishte amish You I slay
N' nishte amy Me you slay
N' nishte am uk Me he slays

These put the emphasis on the passive party.

XVILA THE BOASTER.

I will kill many enemies. I fear none. I have new powder, Therefore my gun is hungry. I will load (feed) my thunderer. Then I will hunt The enemies are on the mountain. We will secretly go to their town. We will whoop savagely, Will they not tremble and run! Then will I steal their big kettle.

Pish N' nish team mona-oggy matwa-og. Ma N' wesass. Nut ohto wusky sabuck, Ne wutchy cattup N' peshkonk. Pish N' meechim uk N' peshkonk. Neut pish atchanash the White men. Wompos ketomp-ayog kaw. Matwa-og wus keechy W' achu set, In their fort. Ut W' mennucky onk quot-anoo. Pish Nut om-amun ut otan ut, Pish N' mish-coo unnamamun onquy-ayog, Sun pish mat nuckishoo-og kah quogquem oo-og! Ne ut pish N cum mootish W' mish-aucook-anoo.

XVII.B

I Give Warwhoop N' Mish-coo unnam

Town Otan/ I Fear N' We sassam Mountain A choo/ I Hunger N' Codtup

" N' Cattup

Stronghold Men/nucky onk

Kettle Aucook I Load N' Meechim uk
Nobody Ma I Steal N'Cummootam
Powder Sabuck I Tremble N' Nuck isham
Savagely Onquy So, Therefore Ne wutch
Secretly Pog odchuy Upon Wus keechy
How many To-suog

XVII.C UT OR ET,=AT.

Both ends of an Indian place-name were generally decorated with At. The English supposed the final -ut was part of the name, as on Connecticut, and there it ever will remain, and on a thousand others. For beauty's sake it is often spelt -et, -ett, -etts, as on Massachusetts. Ut after a vowel, or after n, becomes -sut or -set, as on Neponset. After k it is -quot.

So whenever you seek the meaning of a placename, there are four kinds of At to be cut off.

XVII.^D Inanimate Adjectives.

Any adjective (say Black) takes a plural ending as much as its noun (say Horses), thus.—Mooy-suog Horse-ayog,—black horses; Atchuashy quinne-tash. But each word must wear its own peculiar plural, only keeping to the noun's gender: -ash -ash; -og -og.

An adjective (say Black) steals the pronoun [N'] from its noun, N' horse; then it reads:—
N' mooy su horse = My black horse.

The inanimate adjectives end in y. [See 11.^C]

A pretty flower Wunny peshow Inanimate
A pretty maid Wunny su pe-shq Animate
The animate endings are es, aes, esu, esuy,
et, etu, etuy.

after k & g ques, kes, etc.

In choosing between su and tu, su means rather the small and the nice, while tu means the great and important. Still, the choice comes as much from the sound of the sentence.

One of these endings added to a noun, or to a verb, will make it an adjective. But this es ending sounds like the Diminutive Little, hence we spell the Diminutive, ess.

PLURAL.

A pretty flowers
Pretty flowers
A pretty boy
Pretty boys
Wunny su penomp
Wunny-suog penomp-ayog
But a long adjective may be cut if not emphatic:
Pretty flowers
Wun peshow-ga/nash

XVII.^C NEGATION.

Mat and Matta mean Not, also No. In this Indian you must not be satisfied with a Not in in your sentence: you must also put a loud oo somewhere in the end of your verb. The verbending is likely to be already long and tangled, so this oo is to be hallooed or yodeled into prominence:—

I do not run Matta N' quogquoo em.

In English we are forbidden to double our negatives, yet most other peoples do.

Another way of using a negative is in questioning: Nippeo? Have you no water?
Mayuo? Is there no road?

XVIII.^A DOWN ON THE FARM.

While I go to war,

To sacky Nut on a i yeu etty on ganit,

My daughter digs my garden.

N' ton an askam Nut ah teock.

Is that your garden?
No, that's a rocky field.

Sun nanoky Kut ahteock?

Mat. nanoky guosset.

I have a good farm.

Mat, nanoky quosset. Nut ohto wun oko muck.

Is it all lowland?

Sun ne wamy noo okoy?

Yes, to that wall.

Nux, ut ne

Do you build walls?

quos suckquon ut onk. Sun Ken ayom

quos suckquon uton-gash?

Me? pooh! no,

Neen? chah! mat,

I'm married.

A weak man you are!

No, I am strong and

N' mittam wossis su.

brave.
Have you no man?
He's off today.

Nucky su Enin Ken! Mat, Neen menne ky su kah ken ompy su.

To Boston?

Mon chemu eyeu.

To Charlestown.

Ut Shawm ut? Ut Mis-shawm ut.

57

Innuo?

XVIII.B

Farm Oko muck I Build or Make Ayom Lowland Noo okoy I Dig Nut Anaskam Rockland Quosset [Cohasset]
Today Eyeu, Yeu Ke suckod
Wall Quos suckquon ut onk
War A i yeu/ etty onk Brave Ken ompy su
Garden Ah teock Weak Nucky su
Pshaw! Chah! While To sacky

XVIII.^C Few Consonants Vocalized.

Mettuk and Mettug are the same word, but the k is whispered and the g is vocalized. Stenographers know very well the whispered p, t, ch, k, and their mates, vocalized consonants, b, d, j, g, for which latter they make heavy strokes. Our students also need to know these two lists thoroughly well.

These tribes rarely vocalized, only to avoid a similar word. Search these pages for the very scarce b, d, j, g, z. Any word having one of these we are suspicious of,—say Niagara. Is it not an outsider? This language had virtually but fourteen letters.

GOOD TO EAT.

Want something good?

What is good?

The strawberry!

Oh, yes!

wunteag? v1.C Teag quas wunny? Wau takem in!

K' quehick quas

Ooy, nuxy!

Are there many now? Ne mona-tash yeuyeu? We get many N' codtucam-amun mona-tash

boatloads.

Where?

By the two brooks.

Tonno?

Ut neeso-ash

sippe mess-oash ut.

num mishawm-atash.

They are very sweet. And English cherries

are good.

Do you like peaches?

Moocheck weety-ashy. Kah wunne-tash Chauq quossuck o minny-ash.

K' quehick quas peaches-ash?

Mat, quossuck-quanash No, the stones hurt my stomach. wosky huam-ash N'pooch ennu. Blackberries soon. Tok oko minny-ash pas wesy.

XIX.B

Strawberries Wau take minny-ash Cherries (stone berries) Quossuck o minny-ash Black berries Tok oko minny-ash Mettuk (=food from it) N' que nowe hick N' que hick I want I gather N' Cod tucam Sweet. Weety My stomach N' Pooch ennu Full Num wayey Mishawm' What thing Teag Stone, Rock Quossuck Soon Pas wesv

XIX.C HARD WORDS.

Long, strange words are hard on eyes, heads, memories. The first men to spell Indian did their best, but the medicine which Eliot prepared was too strenuous, and his patients all died.

Two hundred years rolled away, during which no one learned to read the forgotten tongue, though many studied it. But modern methods will make it comparatively easy to learn.

During these latter years it is constantly growing more popular, and may presently become an attractive study.

Read Long Words, xxx.^D,

and Spelling Indian, xxxIII.C

XX. CALLING NAMES.

Is your father at home? Sun appu K'osh? No, he's in his field. Mat, No en Wut osk ut. Yeu K' cowish? Do you live here? Nux, teag K' quehick? Yes, what do you want? His daughter. No ton. Neen! sohash! XII.B Me! you go off! I'm not ready. Mat N' pahtis. You're a hayseed. Ken osky no minny aw. You're a pretty girl. Ken wun nunkshq aw. Ken packy notam aw. You're a haddock. You're a summer flower, Ken nepon ayey peshow ah, Oh, my blackberry Ooy, N' tok oko minny blossom! peshow oh! Womsh, kah oo antash Go and lose yourself! K' hog kaw!

Tell your father Oo onchish K'ogh I will give three Pish Neen in nunam nish-wog dogs for you. anumm-og wutchy Ken.

Thank you, good by! Wunny uy, howan sheck!

XX.B

Seeds Osky no minny-ash

Field Osk I Depart N' Moncheem
Flower Peshow I Lose Nut Oo antam
Summer Nepon I'm Ready N' Pahtis

Haddock Notam I Dwell, Sleep

Myself N' Hog N' Coweem

My Body '' At Home (sitting) Appu'

Good-by Howan sheck Thank you Wunny uy

D TEAG.

Te ag is an odd word. Originally it means A Thing. In asking, What thing do you want? we omit Thing, they omit What. So they say, Thing you want?

Then the plural, Te ag-o ash, — although it means Some Things, Any Things, What Things? has a more important meaning: — Te ag-o ash means Money, those pretty round metal things the Englishmen pulled out of their pockets.

These Natives knew no metals whatever till the ships came.

Read Wampum, xxix.

XX.C K-FINAL AND G-FINAL.

G-final sounds like gk. Hog (=body) is Hogk. When a word ends with g or k, the sound is like qu, so that Peshkonk (=gun) ends like blowing out a lamp. It is sometimes written q, as in Mosq=bear.

But it is when a syllable is added that the q

comes in sight.

Not Ut quossuck ut At the rock

Say Ut quossuck quot

Not Mettuk in In-tree=Fruit

Say Mettuk quin or as often written Metukwin

The puff of the k turns the in into quin, and the ut into quot or wut.

Some exceptions may be seen at VIII.

XX.E IMPERATIVE MODE.

This means the Emperors's mode of ordering people, only we all do it. As we see in "You be hanged!" Imperative is oftener an earnest way of speaking than an actual command.

W' nishte amish! Let me kill him! K' nishte amish! Kill him! W' nishte amitch! Let him kill him!

Then there is a milder grade, like this:—

K' wommonsh! I love you!

N' wommonsh! Love me!

or even N' wommonse! Please to love me! till some of these get considerably entangled with the Passive form shown in xvi. E

XX. AUGMENTATIVES.

Diminutives were described at VIII.^C, such as Pe-mat—little brother, which we mark with a hyphen. The Augmentatives are—

miss- or mishket- great very great

These prefixes are inclined to combine with the nouns, so that often no hyphen can mark them, as in mishawm/=boat, kettoon/=ship.

F Previous Races.

Nowhere on earth are there fewer traces of former occupancy. Lightfooted they came here and went. A few of the old place-names do not probably belong to our Red Men. And it seems likely they come from earlier tribes or races.

XXI. FARMSTRESSES.

The farmer has a man. Oke ty Enin ohto Innum. They have two hoes. Oht-og neeso-ash anoskeeg-anash.

They go to the garden. Om-og en ah teock quot.
And bring a basket. Kah patton-og mun notty.
Seeds are in the basket. Osky no minny-ash en mun notty.
The farmer is tall, Oke ty In quin ogques,

And very fat. Kah wun-wun ogques.
His wife is a tot. Mittamwossis pe-ogquessu.
While the wives dig, To sacky mittam wossissuog an osk-og,

The four boys W' you-og noncomp-ayog
Sit on the fence. Ap pu-og wus keechy okcoonos.
They aim stones Mis antam-og hassan-ash
At their mothers. Ut W' chewa-anoo-o-ut aw.
The men laugh. Wos ket omp-ayog hahanu-og.

XXI.B

Servant Innum Small bodied Pe-ogques su
Farmer Oke ty Enin I Sit Nut Appuam
Fence Ok coonos To En, Ut
Hoes An oskeeg-anash In, Into "
Basket Mun notty

XXI.D AH COON'.

When the English settled on these shores, and the great changes began, this cry was in every Indian mouth. In 1620 the natives had been prosperous and even wealthy. In 1660 they were poverty-stricken.

Ahcoon was a coat, and they must wear it. Ok coonos was a fence, running everywhere.

Ahcoon, the English, overrunning everything. Wunny coony,—pious after a foreign fashion.

These words show what was doing. Coo, a cover for all lands and for all bodies, this was the outward sign of the inward change.

But Wunny coon nice clothes! oh, what a name for Piety!

Coon is snow,—the great white spread that so soon was over all the eastern tribes.

XXI.C GRASS-WORDS.

There were some words the Natives used incessantly. They made such words serve many purposes.

It would fill a page to name all the uses that the word Ask (=grass) was put to, as it included all weeds and herbs. With a few appendages it came to mean—a field, a meadow, a color, also hoes, hays, and homony. It was sometimes Ask, and sometimes Ask it. Sometimes it wore an M=Mask.

The following list contains but a part of the ask-words:

Grass	Hoe	Fur
Field	\mathbf{D} ig	Muskrat
Hay	Beans	\mathbf{B} ear
Green	Watermelon	Angry
Trout	Cucumber	Raw
Herbs	Seeds	Snake

Tree-names ended in -mis and -tuck, though both of those endings had other meanings.

It is a pity we have no full list of their plantnames. A few, such as Sassafras, Hackmatack, remain with us.

XXII.^A ODD INDIAN IDIOMS.

The old men fishes ' under the boat. Your wife, is he smart? He sicks. The grasses greens this year. There are too much flowers. Those flowers

are pretties. Are there many hay Sun mona-tash mosky-tuash

In your eating-house? Enough, thanks.

Your eyes reds.

My self is all red. Do you understand

coat-talk (English)?

Homes-og aum-og ukquy mishawm.

K' weewo sun pappo antamuy? Moch innuk. No. Mosky-tuash askasky-

tuash yeu kakod.

Wus sammy up peshow-ash.

Yeu-sh uppeshow-ash wunne-tashy.

en K'meechy mucko muck quot? Tauba, tauba.

K' skeesuk-quash meshquy-tash.

N' hog wamy meshquy. K' waytos wadto coony?

XXII.B

Wife Weewo, Mit tummas, Lo ganna

Old Man Homes, Kechius

Year Kakod, Cod tummo

Barn Meechy mucko muck (eating-house)

Eyes Skeesuck-quash

Field Oskosk I Understand N'Waytam

Green Askasky I Speak Nut Unon tooam

Pretty Wunnet Active Pappo antam

Tauba, Enough Under Ukquy
"Thank you Sick Moch inny

XXII.C STAMMERING FOR EMPHASIS.

They had an odd way of beginning a word twice to express their feelings. Yeu [=this] becomes Yeuyeu [=this moment].

Men-menne ky Very strong

K' me-meech You're a capacious eater

The end of a word was sometimes similarly doubled to give force to a remark,—as though one should call you a fellow-low, or her a reindeer-deer. This doubling was in constant use among them.

Long Words are now meeting us at every turn. But the worst of them are the pluralized verbs, and those we need not patronize much hereafter.

See xxx.

XXIID. LOST ARTICLES.

Not many languages have a The and an A, although we would feel lost without what we have used every moment of our lives. In this Indian language here is something which remainds one of the Articles:—

On the word M'ask (=grass), and on many other nouns was an M which was on or off at the speaker's pleasure. Whether it had once been an Article, or was intending to be one later, you must judge. M'ask might mean A plant or The plant, or it might be simply the preparatory croak which some talkers emit.

Many parts of the human body have this loose M on them, as Mus keesuck, or Skeesuck, (eye), Meanwhile, the M on many another similar word is not loose at all. So we are safe to say, This Indian Language has no "steady" Article, either A or The.

XXIII.^A OFF COLOR.

Do Squaws have Sun ohtos eshqu-oggy blue eyes? peshy-tashy skeesuck-quash? Not often. Mat tashy. I don't have Mat Neen ohtoo o mooblack eyes often. skeesuck-quash tashy. You're not yet Asquam mat a husband. wossuck aw Ken. Are the twins Sun wunny-suog handsome? tackquy-uog? They're old Keky-suog and black. kah mooy-suog. I'm red, white, Neen meshquy su, wompy su, and blue. kah peshy tu. That's war-paint. Ne ai yeu etty an ogquy onk. Today I go Yeu ke sucked Nut om and fight, kah me cutyash, Saup pish N' seentash Tomorrow I marry those two girls. nag nees-wog nunksqu-og. You'll have three Pish Ken ohto nish-wosh black eyes then, moo-skeesuck-quash neut.

XXIII.B

Twins Tackquy-og I Fight N' Mecu te/am Husband Wossuck I Marry N' Se entam Paint An ogquy onk Aged Kiky Of is generally omitted Often Tashy These or those Yeu-og, Yeu-nash, Nag, Ne-eg

C Indian Books Inaccurate.

There was quite a number of Indian books printed in the early days, on both sides of the ocean, and they were very inaccurate. Added to the difficulties the Natives met in reading their own tongue, printed withthewordsruntogether, as it then was, worse yet, the blunders of the translators were incessant. One finds on a page without search such errors as these:—

lest ye be =? at least ye be as =? ax how much =? what a lot

These statements have no reference to the spelling or grammar, which will never be established, but refer wholly to the intended meaning, and this is a serious matter.

XXIII.D GEOGRAPHICAL LIMITS

These tribes did not understand those of Bangor, or Montreal, or Albany. The present chief of the Penobscots recognizes but few words of this Mohegan, or of the Iroquois near Montreal.

But our forefathers found the dialects similar along the Coast as far down as Maryland. Eliot's "bright red boy," who did much of the labor at printing the Indian Bible at Cambridge, was a Pequot from Long Island.

There are so many familiar Indian words on the North American map, scattered even three thousand miles away to the west and north, like the river Mississippi and the lake Winnipeg, that one is persuaded that this same language was almost Continental in range.

Nevertheless, there were tribal differences everywhere, and some sufficient to prevent ready intercourse.

EXPLANATIONS.

Many little idioms and oddities we do not explain at all. They are shown in the sentences, which is sufficient to illustrate them for you. We want few rules rather than a hard, heavy book.

XXIV. KINDNESS.

This world does not please me. It is blind to my goodness.

I do not harm any one, Mat N' wosky hu oo am

And I do not boast. Kah mat misho wan oo am. At dawn

her hatchet.

He goes to the woods. Wom ut

I do not hurry him. Then I sleep till grub-time.

I dream of my good mother.

Softly he cuts the wood.

I do not criticise my breakfast. M'tah oky ut mat N' hoosack ette oo am.

Pog kinnuk quossish Neen wunneguk.

nanwy,

Ut pooto-ash ut I bring my mother Pat tonash wutchy N' cheewa

chich eg.

min tucko muckquot.

Mat W' ke nuppy oo ash. Ne ut N'coweem nopaj met ahquompy.

N' cow ommen wutchy N' wunny chewa.

Nooky to missin wud tookquon-ash.

Mat Nut ootoo woo am N' nomo ayey met.

XXIV.B

World M'tah oky I Satisfy N' Hoosack et team The Work Ana kau suonk

Dawn Pooto-ash I Do Nut Assam, Issam Time Ah quompy I Dream N' Cow ommen N' To missin Hatchet Chich eg I Cut Hegan I'm Blind N' Pog kinnish Woods Min tucko muck Softly Nooky N' Misho wannam Anyone Nanwy I Boast Until No pajjy I Complain Nut Oo toowam I Drive N' Ken uppeam Concerning Quossish Goodness Wun neg/uk XXIV.C THE ONK-ENDING.

They had many verbs and few nouns. It was whatever they did that they had a word for; but for the tools they did it with, they had to alter words. So it was Nouns while you wait. xxxv.^C

To chop was Tog, but for axe they had no word but chopper [=Togkonk]. To dig was Wanty, and a shovel was a Wanty oo onk.

Thus all manner of implements, and deeds as well, were -onks,—plural, on-gash.

Kitchonk claw Magquonk gift Matwa onk battle

XXIV.D CHANGEABLE VOWELS.

I travel N' pummin, N' pommin, N' pimmin A rock Quussuck, quossuck, quisseck, quassuck

These may serve as samples of many deceptive words,—"lightning-change artists." In an instant they re-appear in quite another color, but for no reason that you can discover.

Yet there may be a reason, such as—

- I To fit the sound of other words.
- 2 Another person's way of speaking.
- 3 And sometimes the new vowel shades the meaning. Quinny refers to height, depth. Quonny refers to distance, length.

But when words have a changeable vowel on the very beginning, how are you to find them in the dictionary? There would be no end to the words or the dictionaries. Yet there are many such words, as for instance:—

Ask, osk, grass Anta, onta, go

XXV. A NIGHT IN THE BACKWOODS.

It's darksome tonight. Pok unny yeu nocut. No moon, no star. The wolves howl all night. The sheep are in the barn,— The pigs in the house. They must not get in my bed. We fear no wolves.

I set a gun in the field, And it has a long string. Sometimes it shoots

in the night, A wolf or

I wake suddenly, Oh! sometimes

a fox.

a young man.

Matta nanny, mat anox... Na tookuss-suog

on too-wog wamy nocut. Shep-seog en

mucko muck quot,-Pigs-ayog N' eekin.

Matta mos peyam oo en Nut oppin.

Matta N' wabes oo-amun na tookuss-suog.

N'poonam peshkonk ut ah teock quot, Kah ohto quannap.

Moman ish pummoke en nocut,

Na tookuss assa wonk uss.

N' tokeem ti adchy uy. Ooy! moman ish

wusky nin aw.

77

XXV.B

Moon Nanny So late Ne tatsha
Star Nox(xxxvII.C) Suddenly Ti adchy
Night Nocod I Howl Nut On toowam
String Nap I'm Afraid N' Wabes
When To ne it Dark Pok unny

XXV.C THE TERRIBLE VERBS.

Do you know how very, very many twists one ordinary verb has—I Feed, for instance?

Over seven hundred!

Now count: Here are we four people in a room, you and I, and your parents, enacting the Native ceremony of feeding each other with a bone spoon. I feed I myself, 2 thee, 3 him, 4 her; 5 us, 6 you, 7 them, just as I formerly did feed etc., etc., 7, and previously had fed 7,=21. Then it is your turn for 21, and his, and hers, and ours, etc.,=147. Also the "did not" feed, and the may, and the might, and the must, and the shall, etc.,—till in one unbroken harangue you may continue for hours without ever twice making the same statement.

But before the first hour on this first spoonery verb is out, there will be a hurry-call for doctors, ambulance, police, coroner.

"He started in to recite a Muh hekan ny verb."
"Was it irregular?" "No, no! just plain."

But the horrors of those long-winded Indian verbs need not worry us. Place-names are what we seek. And we need as few verbs for our conversation as the little child. He talks busily all day with his four verbs and keeps the whole family smiling, listening, happy.

XXV.D VERB-RULES.

- 1 Present ending, am.
- 2 Plural adds -amun, -amoo, -og.
- 3 Passive has active endings, ish, my, uk.
- 4 Receiving pronoun joins verb.
- 5 If none, then active pronoun joins verb. -
- 6 Whichever joins,—the doer's whole pronoun if important, may precede the initial.
- 7 Imperative endings, ish, ish, itch.
- 8 Verbs in Why or Should end in ean.
- 9 Future begins with pish. -
- 10 Past adds ap.

XXVI.^A A FISH DINNER.

The fisherman Too quinny Enin mishawm wommen. goes in his boat. Ohto mona-tashy nappy-He has many lines and hooks. ash kah ukquon-ash. He sees a ship Naum ket oonuk at sea. ut ketta quot. But herrings are in Quot om mess-suog No skee suck quot. his eye. He brings fishes to Patton am na mohs-suog his children. wutchy W'chany-og kaw. His wife brings clams, Weewo patton am sucky-suog, Kah ashyanty-og. And lobsters. Do you love roasted K' quehick quas apwosunose-covers (oysters)? og chun coo-og?

(clams) wun eg uk, And shooters. Kah pog anny ket oo-og.

N' quehick sucky-suok

I love blackies better,

XXVI.B

Mackerel Pog anny ketoo' Hook Ukquon
Ship Ket oonuk Herring Ommess
Sea Ketta Fish Aum, Awm, Om
Fisherman Too quinny Enin [hookerman]
Oyster Chuncoo Better Wun eg'uk

XXVI.C WATER.

There are three principal words for water,— Nip, Bek, and Paw; and they have been well stirred together.

Nip is water to drink or to sail on.

Bec is water to sail on. ---

Paw is a form of the same word, as will be seen, meaning Pond or Pond water.

As these words appear so often in our placenames, we give their changes in the neighboring dialects:—

Nips, Nippi, Nippeh, N'peh, N'peg, Nippeg. Peg, Peg, Peh, Bec, Becquin, Beg, Beh. Pog, Paw and its plural Paug. Paugut.

Nip is seldom in a place-name, yet the Nipmuks near Worcester bore the name. Quinni and quonni might in some words be taken for nip.

XXVI, D TROUT.

Mesquash coo is a pretty name, — Meshquy, ask, coo, — red-green coat, referring to the rain-bow-speckles on the King of the Brook. The haddock often bore the same name.

E CANOEING.

The Indian canoe is the most graceful of all water-craft, and its noiseless glide is the very poetry of motion.

Like riding a wheel, canoeing was easier than walking. Our Penobscot guide said he had been to Washington and back by salt water in his canoe. He could paddle ten hours a day on sea or stream without fatigue.

But hollowed logs were used for boats in Lower New England, and were called Missond,/ Misshowan, Mishoon./ Here mis- means Tree, and not size. It was Womp mishawm, chest-nut fishing-boat; or Cowow mishoon, pine boat. A connected word is Ushawam, Isham, = I travel, I take a load. The modern canoe has like the sewing-machine spread over the earth. Made of cedar sheathing and No. 8 duck, it is far lighter and stronger than any birch.

XXVII. F BIRCHBARK CANOES.

This kind was not common in Southern New England. The yellow birch [virgilia lutea] off which it was made grew better in the mountains.

The best canoes were made in winter, when the bark must be coaxed off the log with much warming and soaking. The good trees had for years been kept trimmed clean both by man and deer, and would have no shoots. So it would strip off in one great perfect sheet like a mighty hide of leather.

Any breaks could always be closed with pitch and bark.

As such a boat could never be very tough, it was lined with wide ribs of white ash. The thwarts were of the same, and were the only seats. As nails were not used, the covering was sewed and bound to the frame with leather thongs.

A quicker job could be done when the spring bark would peel, but it was not so firm.

Noble great canoes are still made in the Far North, and when full of lusty braves are a sight to be remembered.

XXVII. WATER.

Give me a drink!
How much?
A little water,—
Firewater.
No, never.
Your boat is in the
water already.
Yes, I must set
my nets.
Tomorrow I go
search them.
Bring me a haddock.
Do you go by boat?
I'll paddle my own
canoe.

That fisherman has a long eel.
It jumps out of his boat.

Nip!
To shin?
Nip oessy,—
Nuck quotty cups.
Mat, namquot.
K' mishoon en paugut
yeu ut.
Nux, pish mos
N' pona mo oo-og.
Saup pish N' pona mo

wommen.
- N'pattony mesquash coo.
K' mishoon pommas?
Neen nont N' wuttecam
nehen oo onchy mishoon.

No too quinny In ohto quonny tu queequees uh. Quishom na wutchy W' mishoon.

84

XXVII.B

Rum Nuck quotty cups
One's own Nehen oo onchy

Net (taker) Pona mo
Haddock Mesquash coo
I Paddle N' Wutte cam
How much? To shin?
Never Mat namquot
It Will be Nont

XXVI.^C Similarities Between Languages.

Every person who studies this Indian language at all, begins to compare it with whatever other speech he knows. And he wonders more and more where in the world these Red Men came from; and if their language is not, after all, like some language of the Far East.

If our own came, as we all believe, from the East around this way, did not theirs come around that other way? And have not a few of the words stood the wear-and-tear of ages to meet themselves so romantically?

It is not probable. In whatever two languages you compare, you will always find a few words alike, and another few in the next two. As told in vi. these are accidental similars.

Do you know about the Law of Chances? It has a fixed proportion everywhere, and on every subject. The Warden's wife said they had in their prison so many for murder, and when one went another came.

And the same regularity,—so she asserted,—followed other crimes everywhere,—so many similars. In languages or jails, letters or fetters, so many similars: not only so many words alike but so many Rules of Grammar also alike in two wholly unrelated languages. Certain modern Specialists, born with a gift for tongues, have made a study of Speech Connections. They having arranged all Speech into Classes, Families, Branches, have decided that there is no speech-connection across the Pacific.

5 5

What the savages spoke thousands of years ago, however, there is no means of knowing.

We only know that all speech is changeful, and, most of all, that of roaming barbarians.

It is occasionally suggested of late that the Original Race of the World may have been American and not Asiatic, the latter emigrating in prehistoric days from this Continent.

VERSES.

O WOS KET OMP en Nut otan, Kah No moocheck assook ook: No quishap nom ut wompy misk, Kah kishcap nan' skeesuck uck!

There was a man in our town,
Who was not wondrous wise.
He jumped into a chestnut tree,
And scratched out both his eyes.

35

No Wommons sippo ess:

Ne womsy tus po muckam;

No quishom mona-tashy quis,

Kah cuppa wunnonk sookam.

I love a little brook:
It dances down the hills;
It leaps o'er many a glistening rock,
And shady basins fills.

XXVIII.B

Chestnut tree Wompy misk (white tree)

Hill Tus I Scratch N' Kishcam
Dish Wunnonk I Pour N' Sookam
Brook Sippo ess I'm Foolish Nut Assookish
Down Womsy Shut in Cup payey
Into Nom ut

XXVIII.^C Historical Perfect Tense.

They made far less use of past verbs than do we. Nor would the meaning be uncertain if you should even say, "I see a wolf last night." "I saw," would be more rulable; but little they knew of rules.

Changing the -am ending of a present verb to -ap will give the past tense to most of the verbs singular.

I kill N' nishteam I come N' peyam I killed N' nishteap I came N' peyap

Changing the verb into an adverb will give the recent past to some verbs:

I go N' moncheem He 's gone Moncheewy

Here is an irregular: I see N' naum I saw N' nunnaw

We give an example of a past verb:—

I claimed N' pitch innum up
You claimed K' pitch innum up
He claimed W' pitch innum up

We claimed N' pitch innum - amun nonnup Ye claimed K' pitch innum - amoo nonnup or umwop.

They claimed W' pitch innum-wog nonnup or innup - an egg

XXVIII.^D Synonyms.

A language is called Rich when it gives you a choice of words to one object, as for instance,—Girl, maid, miss, damsel, etc. The vocabulary of the red men was rich if not extensive, and nearly all the words in these lessons could be replaced with others just as suitable, if not quite so common.

It is sometimes said that half the people in the world use through life only a thousand words,—barring names. They know far more than that number by sight or sound, but are not on speaking terms with them. He who uses several thousand is to them eloquent indeed.

XXIX. SHOPPING.

Will you go with me today?

To the new store?

They have almost Ohto omog nishno teag.

everything.

Perhaps:

What will you buy?

A white-mannery suit of clothing.

How many moneys have you?

Enough.

Don't you wear skin clothes? Yes, while I hunt. But I must have a

cloth coat soon,

And a cap,

And breeches; too.

ke suckod? En wusky

moma chee onk ko muck quot?

Pish N' wechas yeu

Po quatchy:

Teag pish Kut ohtos?

Wompos ketomp ayey og coo onk.

To su-nash teago-ash Kut ohtos?

Taubat.

Sun ne mat, Kut ompattos osconayey ogcooonk?

Nux, nah Nut atchanam. Ouot mos Nut ohto

monajjy pe-tokos pas wesy, Kah N' onquy coo,

Kah pe-tappy eyonk, nano.

90

C WAMPUM.

A certain little white shell had a circular end like a shirt-button. This piece was cut out, and a hole or two punched in it. A black or plum-colored variety was not so common, but a few would serve to make a pattern among the white ones.

Sewed on a belt it was Womp um pe-ag, = white shells, and was worth a dollar a fathom, that being the stretch of a man's hands,—two yards. This was Indian money.

After a few years it was imitated in England, and sent over by the hundred yards. Then it lost its value.

But Teago-ash was the word for English coins, [see Teag, xx.^D]. And the shells were called Water-money,=Paugut-ash.

D INFINITIVE VERBS.

They harnessed two verbs together a-tandem just as we do:—

(I want=N' quehick. I go=N' moncheem.)
I want to go=N' quehick monchenat.

The endings were onat, unat, nat, = to. ·

XXIX.B

Is n't that so? Sun ne mat? Goods (haves) Mo machee onk Store Komuck I Buy (have) Nut Ohto Cloth I Wear Nut Ompattom Monai I Accompany N' Wecha Leather Oscon Nishno Every Coat Pe-tocos Perhaps Poquatch Almost Breeches Pe-tappy e yonk Omog N' Onquy coo Cap Soon Passoo essv (my severe-cover) Paswesy

ENANTUCKET:

Eliot, in spelling this wild language, used no c. Like the Germans he deemed it an unnecessary letter.

But posterity has not followed his system, and we find ck in a hundred native names still constantly in use. The word uk (=from) and some of its compounds seem, however, to resent the c as an intruder, and form an exceptional class.

On the contrary, Merrimack, [say merry-mug] and a few other acks are trying to drop their k.

XXX. A BOW AND ARROW.

Have you not a new Wusky ohtomp uo? bow?

True, and arrows.

Wun negin, kah cauquot-ash,

Two kinds, Neeso-ash chippa nuong-anash, Good and bad. Wunny-tash kah matchy-tash. I save the good N' nannau etteam wunny-tashy for big animals. wutchy mishy nashim-wog. Will arrows kill Sun niss miss ogken moos aw a big moose? cauquot-ash?

By-and-by he will fall. Teanuk pish penish.

Where do you get your arrowheads? I make them, And the bowstrings. Your quiver is fine; What's on it? Wampum. To nuk K' chu ettes
K' mass-oash?
Nut ayom,
Kah N' ahtom on-ash.
K' chippock wunny;
Teag ne ut?
Paugut-ash.

XXX.B

Bow Ohtomp I Save out N' Nannau ette am
Quiver Chippock I Fall N' Pe nishom
A Kind Chippa nuonk
Bowstring Ahtom on Why? To waj?
Arrowhead Mass So Un najjy
Wampum Pawgut-ash Big-bodied Miss ogken

^C Adverbs.

He is a good hunter. He aims well. adjective, noun. verb, adverb.

Here we see precisely what the difference is with us between the adjective and the adverb.

The adjective gives your opinion of the man. The adverb gives your opinion of his acts.

Many of our adjectives will add -ly and become adverbs, as—

He is a poor hunter. He aims poorly.

In their speech the same unchanged word was both adjective and adverb, and there were many of them.

In both tongues there are adjectives which do not serve double, like Purple; also adverbs, like Very.

D YOUR SEVERAL MEMORIES.

There is the memory of the eye, and that of the ear, of the mouth, of the hand, etc. These members keep separate records at headquarters. Their offices are on different parts of your globe.

You will recall many people who have a surprisingly good memory for some special subject, and a poor one for others. This is because the various tablets of the brain differ in their vitality—the skill to get and to keep.

How can they be developed?

Reading is eye-study, writing is memorizing by hand, like piano-practice; listening is for earmemory, while shouting gives both that and the muscle-memory of the mouth.

You soon discover which serves you best, but you need the help of them all.

E LONG WORDS.

By this time we are convinced that the Indians used long words. The early spellers also joined pronouns and prepositions to the main words, which we have now cut free. They will be happier apart. Like poor old Nevertheless, they have been squeezed too hard.

XXXI.A A HEARTY APPETITE.

What's the row? I'm very mad. With me? lets fight! Fudge! (bads) Why shouldn't you come on? Not with you; With that redheaded woman... What did he do? He ate up both my muskrats together. He was hungry? He was a greedy old squaw! . What should you do with your hatchet? I will cut off all her her red hair. That makes good fishlines.

To wopwonnonk? N'moochek mis quantam. Wutch Neen? Me cutea! Matchy-og! To waj mat K' mecon ettean? Mat wutchy Ken; Wutchy no meshpuck ayey Eshqu aw. Teag assap No? Mochap naneeswy N' maskquas-suog aw moyeu. Sun cattup, yeuo? Summupoey Eshquaw quaw!! To pish Kut ussean wutchy K' hegan? Pish N' tomish wamy W' meshquy sonk. Ne ayam wun nappy-ash.

XXXI.B

Disturbance Wop wonnonk

Head Puckuck, Ah quantap

Greedy Summupoey (beaverish=hoggish)

Fudge! Matchy-og! Together Moyeu!

I Attack N' Mecon ette am

I am Angry N' Misquantam (=bearish) Nut, Kut, Wut, before et, at, ut, are occasionally Num, Kum, Wum.

C PROVINCIALISM.

Going through Latin Europe, the traveler hears in Portugal a vowelly speech, in Spain lisping, in France nasals, but in Italy real euphony.

And all are Latin tongues.

Passing down among our early tribes, he would hear in Maine hard consonants,—b d gg, in New Hampshire r z, in Massachusetts s n m p t, softer words; further south l f ch, open sounds. And yet many of the words would be otherwise the same.

Two influences particularly affect a language: Are the people refined? What is the weather? A severe climate prevents opening wide the mouth.

^D Faulty Pronouns.

In our language they are You and It. You hurt it. It hurt you. There is only the order of the words to show which was hurt, the nominative and objective pronouns being the same. In Indian all the pronouns are faulty. Neen is I, and Neen is me. Thus the order of the words was important, as given at xxv.^D,4,5,6. Yet the aw-objective could be added if necessary, as at xv.^D When both pronouns are plural, then the endings become complex.

E VERBAL MISFITS.

When two words strike hard together, most languages have some convenient letter to use between them, as — a [n] ox. We have some pairs of words that no outsider can utter. Can you say "He keeps these"? Only an English tongue can speak it. The series of articulations for psth, coming so rapidly together, beats playing on a violin.

Wutch Ken (=of you) is a similar couple, and the wutch turns to wutchy. This y gives the point of your tongue a chance to break away from your upper teeth before seeking the roots

of your under set.

XXXII.^A WILD MEATS.

Yes, I love every animal.

How, as a brother? As a breakfast.

Among the rocks I hunt bears.
In the swamps I seek beavers.

In the forests
I dress the meat.
Do you love
beaver meat?
We love the tail.
And bear?
Bear's meat,
—oh, jolly!
Partridges for me,

Or roast pigeons.

Nux, N' wommon nishno ashim oh.

Utto, neany mat? Neany met.

Na showy quossuck-quanash Nut atchanam mosq-uaog. En cuppy machaug-ash

Nut atteam

tummunk-quaog oh.
Ut min tukquin-ash

Num atto cookquam weyus.

Sun cod tantam

tummunk ayey weyus?

N' cod tantam-amun sook.

Kah mosq?
Mosquayey, weyus,
—wunnahunny!
Paup-oggy wutchy Neen,
Assa ap wo-suog

wus cowen-oo og.

99

XXXII.B

Pigeon Wus cowen Among Na showy Woods Min tuckquin-ash Between "Swamp Cuppy machaug!

I Seek Num At te am
I Desire N' Cod tantam

Partridges Paup-og I Cook Num Attacook quam True! Wunna hunny!

C OLD ENGLISH.

As we get these words at secondhand, through the writings of the early settlers, we naturally inquire what sort of Old English they used, and what plans of pronunciation they had themselves.

In Colonial days many words were not spoken quite as they now are. Anna, for example, was Ahney, and gold was goold. So that we mistrust their giving us straight tips on Vernacular.

The language of Old England is made up of "cullings." Half-a-dozen nations owned that island in turn or in spots, and bequeathed us whole basketsful of choice words.

But over there the vowels differ with every county to this day.

100

XXXIII. ON THE ANDROSCOGGIN.

The Indians call a council.

They hate the Whites.

They will burn the town.
A scout goes down

the river.

Above the great falls is a rock.

Here he builds a signal-fire.

A squaw loves a White man.

She follows with an axe.

It is a very dark night. She kills the Indian. She builds the fire Nearer the falls. A

10

Indians wau whutto-og powow.

Misqu antam-og Chauqu-og.

Pish chickos-og otan. Ushem negonsha In

womsy sippu.

Quossuck tagwy mis-pawtuk quot.

Yeu ut poto uk pe-noot.

Eshq womontam Ahcoon aw.

Assookos wutchy togkonk.

Po-pogky nukod.

Nishteam Indian aw.

Poto wam pe-noot

Ayn keeshky pawtuk quot. 101

All the boats

Dash down the falls.

Except her All are killed.

Wamy mishoon-ash
Toonick-quog womsy
pawtuk quot.
Chau bockish No
Wamy nup poo-og.

XXXIII.B

Waterfall Pawtuk (XLII.B) More Ayn
Leader Ne gonsha In Near Keeshky
Little Fire Pe-noot I Plunge N' Toonick quam
Axe Togkonk I Hate N' Mis quantam
Council Powow I Follow Nut As sookam
Above Tagwy I Die N' Nup pooam
Besides Chau bockish I Shout N'Wau whuttoam

D KESUCK.

We have given Skeesuck as the word for Eye, It was as often called Kesuck./

My eye Nus kesuck, N' skeesuck
My face (the same)
The sky kesuck Today yeu kesuckod
Heaven Kesuck

Our Father who art in Heaven. N' Ooshan Ke suck quot.

^c Spelling Indian.

If you suppose those missionaries worked here without a fine salary you are quite astray. No end of money was contributed in England for the work.

But the early efforts to print this native language were a costly failure. Later on, it became evident that there might be better ways. And various ways have been tried, here and there.

One ingenious Cherokee drew up a funny alphabet of eighty-five letters for his tribe, yet without any great success. Separating the syllables by hyphens has been much used in the West. But that system breaks up the beauty of the words, the melody of the phrasing, while this our new trochaic way, lets in a little air and light to maintain the pleasant breath of life. Spaces are prettier than hyphens, and far more eloquent.

Here the words are all spelled to pronounce precisely as they look, according to our own settled habit. When you read you need not fear being laughed at: Your Indianese will be nearer to that the settlers heard here than that heard in the North Country. And the best of the ministers spelled a word three ways on one page. Cannot we go them one better?

103

XXXIV. AN OFFER OF 25PC.

Who's that knocking? Howan cho-cho quattamy? Don't you know? Mat K' wotteos? I can't see. Mat appin naum oo nat. I'm your beau. K' ket toosy In, Neen. Sun Kut ahquompsin? How's your health? N' onket te am. I'm very well. Come in and sit down. Pet itte ash kah mattapsh. To Kut asso wetch? What's your -Mary aw? name?—Mary? I've forgotten my name. N'wanantam N'wesuonk. All the same. Quot onch, K' wommonsh. I love you. Yeu? Is that so? Nux. K' wek ontam Yes, will you be my wife? N' weewo? How many have you? To-sung Kut ohtos? Three wives now. Nish-wog yeu yeu. Quehik-quog onka tuk? They want another? Yes, my farmwork is too hard for three. Nux, Nut anacooonk wussammy siok wutchy nish-wog.

XXXIV.B

Health Ah quompsin I'm Able Nut Appin'
Beau Ket toosy In I Know N' Wotte om
Farmwork Anacoo onk I Forget' N' Wan antam
Hard Si oky I Knock N' Cho-cho quat
But yet Quot onch I'm Well N' Onket te am

^C Personal Names.

Families with property hold to one name for ages. But an Indian who kept to one name through life would be an astonishment. Many would answer to some nickname and have no use for their real names.

Nut assam=I do, or I work, also means I am named, called for, wanted. Nut asso wetch=my work-basket, thus comes to mean My name. W'esu onk [=his name] is another form of the word. To avoid a procession of nouns, it turns adjective, thus: Nut asso wesy John=My namy (is) John. Mass asso at [Massasoit]=Arrowhead I'm called.

DOD ACCENTS.

An occasional word has two accented syllables coming together, as Ausup pay/-nu'og=coons.

Generally they are the result of compounding two words. But many compounds change their old accent, till you would not know them. Thus Wunny becomes Wun ne/gin.

E COMPARING ADJECTIVES.

We say Great, greater, the greatest. And we work all our superlatives to the limit, till we are forbidden to be so extravagant in speech. But the Indian speech had not the three comparisons.

Only words of Size had the third.

Qualily words had no superlative like "-est."

Great missy

Greater anuy missy
The Greatest ne mosag

Good wunny

Better ain wun negin

au wun negin, koochy wun negin

Best -

Bad matchy

Worse matche teo

The worst ne mosag matchig

Small pe asick

Smaller anuy pe asick

The Smallest ne pawa mesick

106

XXXV. A ASK PA.

Papa! N' ooshy! To Kut an onch? What say? This man wants Quehik N' towa too onat to marry me. yeuo. How much will you pay To shin N' moggim wutchy N' tonness? me for my daughter? Yeuo K' tonness? Is this your daughter? Yes. Nux. Three [fathoms] of Nish-wosh um wampum. paugut-ash. And three bags of Kah nish-wosh pe-tonky cucumbers besides? moon osky tammock take him! nano? munnish! nice girl, wunny suy keegsqu aw, N' tonness. my daughter. You speak truly. K' waw-wunno wem. Let's smoke. Puck utto. Have you pipe and Kut ohtos wuttammy gun tobacco? kah wut tammy-uog? Neither one. Mattany.

107

XXXV.B

Cucumber	Moon osk	y tammuck
Tobacco	Wut tamm	iy-uog Let us Utto
Pipe	Wuttamm	y gu n
Bag	Pe-tonk	I Pay or Give N' Mog
Maiden	Keegsq	I Marry N' Towa tooam
Neither	Mat tany	I Smoke Puck et te'am
W	unno wem	I Speak truly
Nut An onchem		I Speak of
N' Munnam		I Take

^C GENDER.

So little was sex mentioned in Indian that no such words as He and She existed. While we find in European languages everything—even a stick or a spoon—called He or She, in Indian you could not even distinguish your uncle from your aunt. To the Natives it was as rude to speak of sex in a person as in a cat or a dog.

The word Gender seems a wrong one where things lifeless and things alive are being classified, but it is the one generally used.

XXXV.D WORDS MADE TO ORDER.

There are not many English words that will change into four parts of speech. Try to find another besides this:—

You do me a Wrong noun.
You Wrong me verb.
You are Wrong adjective.
You act Wrong adverb.

But in Indian they are plenty,—all lightning-change artists, and the ease with which they do their change makes that language useful and broad. Unlike this word Wrong, their words change endings, as do most of ours, to be noun, verb, etc., thus:—

Sin Match ese onk
I Sin N' Match esem
Sinful Match esy ayey
Sinfully Match esy ayey

If a speaker found no readymade word to fit his thought, easily he tailormade one. In one of the four piles he found a word he could refit, and so had an extensive and varied assortment from which to make his selection.

XXXVI. HER SISTER'S OPINION.

Is she not
a pretty girl?
Pretty, but useless.
Is that your opinion?
Yes, but don't tell.
She eats and rests.
Some good friend
does all her work.

The sunrise is red on the lake this morning, But she sleeps long.

She likes to pick
berries,—
Not into a birch dish;
She picks into her
throat.

Sun No matta, wunny suy squassess? Wunny su, mat mattissu. K' te antam oo onk quas? Nux, quot aquy K' tone. Meechin kah tonta pum. No wutchy wunnot omp ussam wamy Wut anak au suonk. Pozpish ayonk mishqueey wus keechy pog yeu nompy, Quot W' coweem quonny quomp. Wekontam muckunat minny-ash,-Mat en chickopy wasket; No muckunam en quottuk.

Bring her

a berry-branch:

W' pottos po chattucky minny-ash:

As soon as she wakes

Nah tokeam

She will work hard.

Pish W' menne ky anak ausam.

XXXVI.B

Opinion Teantam oo onk

A Do-naught Mattis soo Throat Quottuk Morning Nompy I Pluck N'Muckunam

Girl Squas sess I Rest N' Tonta pum

Sunrise Pozpish ayonk I Wake N' Tokeem

Sun Ne Pozh I Blab N'Tone[mouth]

Birch tree Chickopy misk Don't Aquy

Branch Po chattuck Hard Menne ky

Lake Pog Strong "

C READING.

The Red men used paints and dyes. Also they could draw with a pointed instrument. So by means of a drawing they could send a message.

Thus they had names for the whole outfit,

after this fashion:

Wussuck Drawing
Pe-wussuck
Wussuck quam
Wussuck quoham
Wussuck quoham
Wussuck quoh
Wussuck quoh

D ITS DEFICIENT SIDE.

Naturally enough, the Red men talked more about fighting than forgiving,—more about their stomachs than their souls. And their speech was better equipped with war-words than with soul-words. For their manner of life they had all the words required.

But when a preacher began to talk to them of the Higher Life, all the expression he could find was Wunny. (XLIL)^D Still, their plastic vocables were so practicable as to fit all topics and all aspirations,—more chivalrous and magnanimous, indeed, than they ever cared much about.

So he wunnied them thoroughly whenever they would hold still.

XXXVII. A R-REVENGE!

That scoundrel must die!
He kissed my cousin!
I'll pursue him!
He cannot escape!

My warknife is sharp. I whetted it four days,

My dogs are fierce.

They shall gnaw
his bones.

My hatchet is hungry.
It wants his brains.
The fellow needs
a haircut.
I will give his feathers

Mattis soo mos pish nuppoo uk! Chip wuttap N' tonks uh! Pish Wut atchanish! Mat appin am poquo ham unat! Keeny Nut aiye sonk.

N' ke codtap yau-onash ke suckod-anash.

Nut anumm-og mishquy-og. Pish sogkypoo-og

W' uscan-ash.
N' chicheg cattup.
Quehick W' tippy-ash.

No pucky scattis quehick sonky tog.

I will give his feathers Pish Nut innun am W' peon-ogash

113

To my baby.

I bury these cowards.

Ut Neen muckoyess aw. N' pooskin yeu-og wapsu ong-anash.

But his legs shall

stick out.

My dogs want his legs.

Quot pish W' kont-ash aut notin-ash.

Nut anumm-og quehick-quog W' kont-ash.

XXXVII.^B

Bloodthirsty Mishquy I Kiss N' Chip wuttam Cousin Tonks I Appear N' Notin am Warknife Aiye sonk I Bury N' Poos kinnam I Sharpen N' Ke codtam Bone Uscan Kont I Chase Nut Atchanam Leg Feathers Peon-ogash I Escape N' Po quoham Up Aut I Gnaw N' Sogky pooam Wapsuonk I Give Nut In nunam Coward

^C STAR=ANOGQUOS.

Many a language has a fine word for Star. Here we have a remarkable one. Anogquos, called for short Nox,—means, first, an Appearance, something that appears to you, like a bogyman, who has body=og; secondly, the way a thing looks to you,—its appearance.

Nogs, Nox Star, Appearance, Bowels An ogquy onk Paint Clothed, Cloudy, An ogquos Storm threatening A Star, An Appearance Tin ogquos A Frog, or a Disappearance Handsome [they meant fat] Wun ogquos A great Star, A large Person Mishan og Mish annog A Squirrel ...

^D Pronouncing Indian.

This Indian alphabet is in effect like our own. The sounds of the letters are the same as we are accustomed to give them.

We mention a few limitations:—

G is always hard, as in Get, not Jet.

S is always soft, as in This, not as in These.

K has a little peculiarity, as noted: xx.^D

Do not combine the vowels; sound each separately. Try this on: A i ye u onk [=war]. But note these few exceptions:—

I Double e, and double o, as in Peekaboo.

- 2 Silent e, as on Tone (=mouth) often serves to lengthen the real vowel, o,—else we should have Ton.
- 3 The sound of au, or aw, is as in Paw,—two vowels but only one tone.

XXXVII. WORDS OF QUANTITY.

Another	Peno	A Little	Peewy
All			Mona-og
ΛII		Many	
	Wauma tos		Mona-tash
Almost a	ll Wa missy	More N	lano, Wonk
	Omog wamy	An	uy, Koochy
	Nahen		Wonk attuk
Any	Unny, Un	Most	An nooquy
Both	Nan eeswy		Anuy
Enough	Aquy, Tauba,	Mostly	Nan penny
C	Wonap	Much	Moo checky
Every	Nishno	None	Matta
Everythin	ng Nishno te ag	Nobody	Ma, Man
	e Nishno pasuk	Not eno	ugh Noona
•	•	So much	Toshy
How man	ny To su∙og	Some	Na wutchy
	To su-nash		Nanwy
	To unny	Too man	y, too much
How muc	ch To shin	•	Wus sammy
	To shack	Too, also	o Nano
	116	,	

XXXVIII.^A AFTER THE SCRAP.

The two young men were bound.

They were Red men, and had bloody noses.

Some one asked Mrs. Sachem, Where's the Sachem?

He has just come.

We've caught these two scrappers.

They are fighters. Quarrelers. Why did (should) you

pound his nose? He kissed my cousin.

You should pound his mouth and not his nose.

He pounded my nose. Let this man

Nag nees-wog wusky Chik to togcup-og.

Mishquee tu Chik yeuo, kah ahto-og mishquee-shy chon-ganash.

Howan natootap Sonks aw. Tokin Sachem?

Maish appeyu.

N' nemscam-amun-nonup yeu-og nees-wog ata conk-quaog.

Commy cotch-ayog. Mishky sawwaw-wog.

To waj ata quom ean W' chon?

Chip wuttap N' tonks oh. Kut ata quomean W'tone kah mat W' chon.

Neen N'chon ata quopch. Sasso mitto ish yeuo,

117

be beaten,
And the other shall
only be scolded.

Onka tog quog quotish webe uy.

XXXVIII.B

Blood-letter Mishky sawwaw

Sachem's Wife Sonks
Fighter Commy cotch.
Hitter Ata conk
I Hit Nut Ata'quom

Mouth Tone I Catch N' Nemscam Nose Chon I Flog N'Sassomitteam

N' Quogquo toam I Scold, threaten People Chick Only Weby Those people Nag Just now Maish

^C PLACING.

Against Cod nushaw In Ut, En, Ent Above Kesuckquy Inside Un nomy About Waeny Waweny Naw ut In there Across Acaw Little way Alone Weby, Wucksy, Wonnuk quessy Near Nomsy Cootny Cusky Among some -uttu, -ettu

Among those -kontu	Out Na wutch		
Around Metuck	Out of "		
At Ut, En, In, -quin, -quot	Outside Wuskeechy		
Away Yeu wutch	Over Ke suckquy		
Before Negon ummy	On this Side		
Quo shawy	En ne nukquy		
Behind Wuttat, Wuttomy	On that Side		
Below Aga yu	Og commy		
Beneath Nana shawy	On that End		
Beside Cootny, Keesky	Uk quayey		
Chon chippy	That way		
Between Na shawy	Wuť toshy mayu		
Beyond Ut un nukquy	There Naut, Necus/		
Ut on cooy	This Way		
At the Bottom Naumat uk	Yeu Nukquy		
By Nashpy	Through Nashpy uy		
Downwards Womsu	To Ut, En, In		
Oky asy	Together Mogwy		
Everywhere Nishon ut	Mo yeu		
At the End Won nashquy	Under Ukquy		
Far No adtit, Naw ut	Okyuy		
From Na wutch, Umwok			
From here Wutchy yeu ut			
Here Yeu ut	Aut, Tag		
How far To nuk aquy	Where To nuk?		
	Tonno,' Teha		

XXXIX.4 YOU ASCERTAIN.

Moman ish K' na tootam Sometimes you ask a simpleton: as sookquonk:— Have you seen Sun K'nunnaw Nut anumm aw? my dog? What say? To Kut anonch? Don't you understand? Mat K' wott oo os? Your dog? Kut anumm? To kin? Tonnish! Where is he? Tell! I don't know. Mat N' 000 wayt. Have you seen him? Sun W' nunny? Tohh? Hey? You've forgotten? K' won ontas? Can't tell. Tatta. Speak true! Wunnum wash! What of? To waj? , You know where he is! K' wottam to auteg! What are you looking Te agwas natin? for? Nut anumm: My dog:

120

have you got him? Oom Wechonish?
The dog? he 's gone. Anumm? moncheyey.
Don't be foolish! Aquy as sookish!
where? tonno?
Up a tree. Aut mettuk.

XXXIX.B

A Fool [one who is behind] As sookquonk
Out Oot I Go too N' Wechan
What thing Teagquas I Ask N' Na tootam
Where up To auteg I Tell Nut Onnam
Can't tell Tatta "Nut Anonchem
He, Him Oom
Onka tog=another, is sometimes Onkattuk and
Wonka tog, having the odd animate plural of
Wonka tog-ic.

^CSLIPSHOD SPEECH.

Indian could be spoken just as shabbily as English by ignorant or coarse people. There was slack speech, and there was slangy speech. In the foregoing conversation, anawm was short for anonchem. Nut unantam (=I think) was

commonly pronounced tin annum. N' quehick was short for N' que nawy hick (=I want), cattup for codtup (=hungry).

As sookquonk [sook=tail] for Fool was certainly slangy.

On the other hand, no classic language could surpass the Mohekan in dignity and grandeur.

C PAWTUCKET.

The meaning of this word has been much discussed. That it meant a Waterfall seemed probable,—the great waterfalls of Rhode Island and Lowell are so named.

Paw-tuk-et=pond-fall-at? Hardly.

Nan-tuk-et is a level island. The Mystic river at Boston has no symptom of a Great Fall (= mis tuk) in its quiet course.

Still, there certainly was a fall at most of the Tuks. Many meanings for Pawtuk have been suggested. Here is a probable one:

Paw-t-uk-ut = pond [t-separative]out-at, — or Paw-tuk-ut = pond-outlet-at, — allowing tuk to be a word. Yet as only a piece of a word, it may have various meanings.

XL. A NEXT GENTLEMAN!

Down jumped the wildcat On the pig's back. He bit the cat's foot.

He pulled down the enemy.

They fought a fine fight.

By-and-by the pig

ate up the wildcat,

Womsu quoshup pussoo

Wus keechy pigsuy pusq. The pig was no coward. Mat soquom poo o pig oh. Sogky pooap pussooy. Penoconap matwa oh.

> Me cute-amun wunny matwa onk.

Paswessy pig mochup pussoo oh, And picked his teeth with her toes. Kah nittequop W'pitte-ash newutch W' kitchong-anash.

Next gentleman! Next came

a rattlesnake.

Then he spoke loud: Ne ut mishon tooap: Ne anuk wun wetu In! Ne anuk peyap seesick. The pig ate up Pig mochuppy seesick the snake very fast. ti adchy.

Then he spoke loud:
Any more behind?
But when he heard
wolves
He sneaked home.

Ne ut mishon tooap:
Wonka tog-ic wuttat?
Quot to neit in nootap
na tookquos-suog
Pum mootap W' eek it.

XI.B

N' Peno conam I Pull down
Teeth Wepit-teash I Bite N' Sogky pooam
Claws Kitchong-anash I Shout Mishon tooam
Foot Seet More of it Wonka tog
A Fight Matwa onk Next Ne anuk
Rattlesnake Seesick Behind Wuttat/
Gentleman Wun wetu Enin (nice-house man)

CWHY LEARN INDIAN?

But after all, who cares about this old forgotten Savage Lingo? Of what use can it be? There is no one living to talk with, not a soul. There is no literature to give us glimpses of the old natural way of life.

Yet more and more we love our dear departed Red Men. They never had so many admirers and followers as now. And their lovers in 1900 were but the beginning. Think of the countless enthusiasms yet unborn!

King Philip was called all sorts of a "filthy heathen" in his day by the White people, who sold his little boy to die in tropical slavery. Now he is the hero of our orators and poets. Now we ardently style his race "The only picturesque savages on earth!"

It is high time his language were rescued from oblivion,—enough of it, at least, so we may rightly understand some of the thousand poetic place-names they left us.

The present pleader has known and loved many Indians. They were kind, responsive, intelligent; and his sympathies they deeply enlisted in favor of our early tribes.

XLI.[♠] AHCOONYONG-ASH.

AMY kacod at
Wap antam as sonat:
Monchem unat
Kah assonat,—
Oky ty unat,
Kah anask onat
Assa tog conat,
Na wutchy micho cat
No pajjy cuppo cat;

Wamy kacodat
Wapantam as sonat.

Ehoh! K' wan antam!— K' ke pennom oo onam!

C VERSES FROM ELIOT'S BIBLE. GENESIS. XLII.

13 Onk noowayog, kittinneumog nabo neso wemattituog, wunnaumonuh pasuk wosketomp ut Kanaan, kah kusseh. muttasons weecheninneumau nooshononuh yeukesukod, kah matta pasukoo

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan;

and, behold, the youngest is this day with our father, and one is not.

$WHITE \oplus WAYS.$

L the year through There's hustling to do: It's going or doing,-

It's sowing

or strewing,-

It's hoeing

or hewing,-

From growing till snowing;

All the year through There's hustling to do.

> Oh, you forget! Mowing.

EXODUS, XXIX.

24 Kah pish ponamunash wame wuttinnomunatcheganit Aaron, kah wuttinnomunatcheganuout wunnaumonuh, kah nash pish chikkotae magwonk: weetymungqutty unwosino'onk anaquabit Jehovah; ne nootne magwonk en Jehovahut.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons,-(three lines are skipped.)

25 for a burnt-offering: for a sweet savour before the Lord: it is an offering made by fire unto the Lord.

XLI.B

N' Wapantam I Hurry (as the wind) Cuppock I Mow N' Ke pennom Snow Son Naumon I Sow Nut Okeete am Odor N' Togcom Munquot I Hew I Explain N'Noowaytam Gift Magquonk Incense Un wosin oo'onk Micho cat Opening Weather Servant Innum. Inneum Serving Wut tin nom'uy These Nash See Youngest Muttasons Cussy Front of Anaquab

D INTERJECTIONS.

Ooy, We somka Oh, Ah Wooy, Quah, Un quanam ukquot Oh dear Chah, Quah, K' Oncha keno Pshaw Toh, Ooy, Na pennont Desire Toh, Po quotchy Cussy Maybe Surprise Hah, Ehoh Don't Aquy, Wun negin, Wunna hunny, Wekko tea Good Welcome K' Wunny peyam

128

XLILA CANNIBALS ALL.

Their father goes to war.

He is killed with a club.

He falls in the river. Then the family Had not enough food.

But since the boy Catches many large fishes, They now eat

good suppers. Till the girl finds her father's ring in a fish.

They look in each others' eyes,

And they eat no

W' ogh-anoo wom ut ai yeu ette onkquot.

Nishte yu wutchy shack.

Pe nishom sippu in.

Neut ashy uonk

Ohtom-og noona met suonk.

Quot nettatoy noncomp Too quinnam mona-og mishy na mass-suog,

Meechim-og yeu ut wun waye met-sunash.

No pajjy nunkshq annam W'oghy petukquonk en na mass in.

Cunny-og ittemun en skeesuck-quash, Mot meechim oo-og 129

more fat fishes.

wun ogques-suog na mass-suog.

Give this fish to the pig!

In nunash na mass ut pig kaw!

Afterwards must we eat the pig?

Nettatoy sun pish nont N' meechim-amun pig kaw?

SZT TT R

XLII.B

Ring Pe tuckquonk I Family Ashy uonk I Each other Ittemun I Not enough Noona After all that Netta toy

I Find Nut An namit
I Quit Mot
I Look N' Cunneam
Until No pajjy

CWORDS WE HAVE BORROWED.

A pleasant evening amusement is to mention as many Indian words which the Whites have adopted as possible, such as canoe, moose, buffalo, pappoose. You should find fifty, without counting place-names.

Early settlers employed native "help." And many a striking word or expression came to stay. In our large English dictionaries most words are traced back into former languages; but a really important source, — the Indian dialects, — has been overlooked, from the lack of reliable means of information. In view of the very liberal engagement of capital and scholarship at present in the dictionary business, it is unlikely that this ignorance will long continue.

Here are a few words which early catch the eye of the present student. Some of them are only similars and some are genuine Indian:—

OURS	THEIRS	MEANING	
Poor puss	Poo puss	Wildcat	
Puppy	Puppe nashin	n Little animal -	-
Squash	Osko-ash	Vegetables	
Keen	Keeny	Sharp, knife or man	
	Puttuk quaey	Round cake	
Main street	Maynsheck	Main trail	
Dark as a p	ocket	Cold, dark night	
-	Tahketty pok	et	

And of course many rude words.

XLILD THE WUNNIES.

One of the early preachers to the Indians tried to give the meaning of Wunny. It had so many meanings that he was baffled, but finally called it "Approved." It stands for all varieties of goodnesses and happinesses, besides truth and beauty and value.

They worked it hard, and helped out many other words with it. Only a few wunnies are here given. The W was sometimes lost off, leaving only.

VALUE WUNNE TUONK.

Good boy Wunny tu noncomp
Good boys Wunny tu-og noncomp-aog
Good arrow Wunny cauquot
Good arrows Wunny-gunash cauquot-ash
Good health Wun ah quompsin
(shortened before a vowel)

GOODNESS == WUN NEGUK.

Virtuous, agreeable, all right Wun ne'gin Kindly Wunne nea huy

HAPPINESS WUNNE UONK

Happy, Good-by Wun ne'gin Goodby Wunnyish Happily Wunnyuy

TRUTH=WUNNUM WAYONK.

A true story Wunnet onkquot I speak truly Wun nowem

That's the true

That's the truth Wunno nuquot Tell the truth Wunnumwash

BEAUTY WUN NONONK.

A Fine Residence Wun wetu

A Gentleman Wun wetu Enin

A Dude Wunseet (pretty feet.) Elegantly Wunnum onk quaty

Pretty Wunnysu
Finer Wun neg/uk
Better Coochy winnet

Nice Weather Wun noquot Nice Evening Wun naquit

Strange! Wunno!

Peace Wun ette onk

As the word His is often Wun, it may readily be mistaken for one of the above.

Wunny was often called Winne, and may be seen in that form all over the map. Also it was sometimes called Wunye.

XLIII. ARROWHEADS.

Your arrowheads are wonderful. I go far for the stone.

I must have flint or jasper. Then it will be sharp. But how do you cut it? You will laugh! With your teeth? No, with ice. I make it in winter-time. I put the stone in the fire. Then it breaks easily.

When a piece is

K' mass-oash moochan tamwy-ash.

Nut isham naw ut wutchy quossuck.

Mos Nut ohtom ompsk assa węsaw quos.

Neut nont pish keeny. Quot utta K'pookukkos? Pish Kut haha nam! Wutchy K' weepit-teash? Matta, wutchy cuppack. Nut ayam en popon ayey ah quompag. Poonash quossuck nootin.

Ne ut pook cunnam nick ummy.

I pound it in pieces. Nut atacom chap pong-ash. Nah chapponk moocheck 134

very hot, I touch it with an icicle.

Littles will fly off. Then I sharpen it.

cos pitta,

N' mis sinnam wutchy cuppa shack.

Pe a-wog pish ptow-og. It looks like smallpox. Ne tattup saw wusha onk. Ne ut N' keen et te am.

XLIII.B

Jasper Wesaw quos I Cut N' Pook ukkam Icicle Cuppa shack I Sharpen N'Keenet team Ompsk I Touch N' Mis sinnam Flint Winter Popon I Fly N' Ptowam Fragments Pe-a'wog I Break N' Poo chuckam " N' Cotcheck issam Piece Chapponk Smallpox Saw wusha onk Wonderful Moochan tamwy Resembling Tattup

^C COLORS.

Yellow	We sawy		Blue	Peshy
	•		Red	Mish queey
White	Wompy		Black	Mooy
Grey	Pequa		Green	Ask asky
	_	135	• •	

D THE WEATHER.

Weather-words end with quot,—Nice weather Wek koquot. Quot is At, and while you say, "It's nice out," they say, "It's nice at." It is the noun-form of the adjective-ending -quos or -os, as here shown:—

Quinno quos high Wunno quos pleasant quossu tall quossy pleasantly quot height quot good weather

Quot has many meanings besides the Storm and Shine, the Heat and Cold. It tells of Light and Darkness, of Taste and Smell, of the Time of Day, and so on.

Wun noquit Pleasant evening Ok quitte onk New moon Wekquit Moonlight Nice weather Wek koquot Wek koquoy Bright Wekka ne anquot Rather nice Wun noquot Good weather A wep, Awepoy Still A Calm Awep poquot Tokoy, Tahky Cold Frosty weather Tahquot 136

Frost Topu/ I am Cold Sonk quissam Quos quatcham in Cold Sonquy Matta quot Cloud, Dark day Matta quossy Cloudy Mat tahquoy Forenoon Moquot An Odor Puckquot The Taste Ice Cuppat Coon, Se cheppoo Snow Snowstorm Cup paquot Cold storm Okquot . Nashquit Dirty weather Nogquos Rainy Momat toquot Weeping weather Sook annon Pouring Nip annon Raining Ne nappy Dry time

Ne impa Thunder
Ukket sha'mun Lightning
Mis segcoon (big snow) Hail
Ne chippack Dew

XLIV.A THE LORD'S PRAYER.

N'oosh-un (N'ogh-amun) Ke suck quot, Father our the Sky at,

Quotty an attam unatch K' wesu onk. Let holy be Thy name.

Peyau moo utch K' Ket assootum oo onk. Arrived be Thy great tribe (of followers).

Kut in antam oo onk ne ennaj Oke it, Thy will (be) thus enacted at Earth-at,

Nean Ke suck/quot. The same as Sky - at.

N' metsu ong-ash ase ke sucko ish Our food - s daily

Assa ma innean yeuyeu ke suckod. [Supply=]Do to us this day.

Kah ah quantam ayey innean N'matcheseong-ash And forgive Thou in us our bad doing-s

Ne any matchy nehickquy geeg Just as the bad to us of others

Nut ah quontam aw-anon-og. We forgive them.

Ahquy sag compag unna innean Don't leave us

En hu wayong anit, In a wrong way at,

Quot poquo ussinan wutch matchit ut. But escape make from badness at.

Ne wutch Kut ohto un ket as sootam oo onk, Because Thou hast the great tribe [of followers],

> Kah menne ky suonk, kah sosum oo onk, And the strength, and the splendor,

> > Mich emy, Amen. Always, Amen.

Matt. vi. 9.

The translated Lord's Prayer was written and rewritten many times by those who knew one of the tribal dialects, yet in no case is there any important variation from the wording here given, which is taken from the later edition of the Eliot Bible, but with the spelling simplified.

It may therefore be accepted as an example of pure Mohegan.

And the paralleling beneath it is also carefully added, so as to show the true value of the Indian words.

XLIV.C THE NINE WINDS.

Both wind and air had the same names. There were gods called In, — W' op Un, [=Waban] or Wut In. Nine names are given us of these deities.

In our minds North and South are exact points, and we speak of the winds with equal precision.

Their wind-names refer also to its feeling, as well as its direction. And the attempt to match theirs and ours is rather unfair.

W	Paponit In	Winter wind
SW	Sowan nish In	Make-you-tired wind
S	44	"
S	Sowanny uy In	Hot and lazy wind
S	To wut In	High sun wind
SE	Nannock quot In	Moon wind
\mathbf{E}	Nopat In	Wind that brings
E&NE	W'chepwushy In	Breaking wind
N	Sunnad In	Grasping wind
NW	Nannum eyu In	Autumn wind
NW	Checky su In	Cutting wind

There was another wind, not headed for anywhere in particular, called Great doings,—Mishy tashy In.

XLV. WEAPONS.

My arm is very lame. I used your knife

yesterday.

You ruined it:

What did you cut?

A cucumber.

Will you give it back to me?

Yes, it won't cut.

Here is another.

I do not want a dagger.

Here are two swords.

I want a jackknife.

I must whittle a trap.

N' meppit moo chimwy. Nut au wote ap K' wiaseck wunnon coo.

K' pagwon nunap:

Teag K' tog?

Moon osket ammuck.

Wonk K' mesim?

Nux, mat tog.

Yeu ut onka tog.

Matta N' quenowehick oo

moco tog. Yeuyeu neeso-ash

chauquog-anash.

N' que nowe hick punnet onk.

Mos pish pun ettam

punnow.

XLV.B

Yesterday Wunnon coo Again Wonk Arm Meppit I Return it N' Mesim Knife Punnet onk I Whittle N' Pun ettam Punnow Trap I Ruin N' Pagwon nunam Lame Moo chimwy I Use Nut Au woteam

XLV.C STONE CUTLERY.

For years untold that whole Race made and used stone cutlery; and no mean substitute for ordinary steel was it either. Frequently it was of exquisite finish, and keen as a rasor.

There were knives and chisels; there were heads for hatchets, axes, spears, and arrows. But the knives and arrows were often especially fine. They were of flints, jet black to pure white; agates of all colors; quartz in black, rose, smoky, milky, and opalescent; of white chalcedony, and of all the jaspers.

Then there were chisels of a certain bone having one very tough end.

Two fishbones would tie into a fair fishhook, and the fishes were given fish diet, and a chance to learn whether they truly loved one another.

XLV.D ET TEE.

Ti is to cut, and Utti is to make. Many long words contain this Etty in some form. Either syllable takes the accent. Here are given a few illustrations:—

OURS	THEIRS	THE MEANING
I Make Home Paddle Garden	Ut tiyam, Nut Utti yuonk Ut tihonk Ah teock	Ayam I Carpenter A Building A Production Land fixed
I Build I Curse I Endure I Fasten I Find I Forbid I Sow I Step	Wekit te'am Mattan it team Men et team Mennek et team Nami et team Quit itteam Oky ut team Ontan et team	A House, I make Evil, I put Strong, I keep Strong, I fix it A Discovery, I make An End, I put Land, I fix A Move, I get

^R No Letter L.

These Shore Tribes had large tongues, and changed L to N. So, on the southern side of the Merrimac, that river was called M'anumm-og and on the north, M'arumm-uk.

XLVL^A THE RICH MADE POOR.

Before the English came

We were very rich.

We had forests.

And we had gardens.

hungry.

Yes, we had real money, too.

We sold skins to the ships.

We bought many things.

We had anything Nut ahtoo-mun nanwy wo we could desire.

Now we are very Eyeu N' moochecky matcheck

Quash owy pe yoogy Chauquog N' moochek

wunny com-amun-on-up.

Nut ah too-mun min tuckquin-ash, Kah ah too-mun

unoky te ayong-ash.

No one was ever. Ma mat namquot codtup.

Nux, Kut ahtoo-mun te ago-ash, nano.

N' magcoo-amun oscon-ash ut kettoonuk-ash.

Nut affuap-amun mona-tash teag-onash.

N'quehick quon-an-toh.

poor and hungry. kah codtup-amoo. When Eliot comes Tenuk Eniot peyam ut to preach, keck ootam onat, We give him Wut in nunam-amun nothing. con teag Neg. He brings his food Om pattam W' metsuonk In a dinnerpail. En ne mau an innuet.

XLVI, XLVII.^B

Lunch-bag Ne mauan in nuet Garden Un oky te ayonk Skins, Furs Oscon-ash I Sold, Gave Magcoo Poor Matcheck I Preach Keck ootam Rich Wunny com I Make Speech " Any Nanwy I Buy Nut Affuam N' Noowam Egg Wowwam I Sav I Get N' Socussam

CWORDS FOR RELATIVE TIME.

After Wuttat, Naho tuy Always Nagwutty ayey Again Onk. Wonk Mich emy Wonkanet As long as To sacky 145

Before	Negon ummy uy	Seldom	Checky uy
Early	Nompo ayey	Short time	
Fast	Ken uppy	Tiaquy	ahquompy
Formerly	Cheno commy		Netta tuy
Hereafter	No adtuk	Slow	Ussaq uos
	Pishom petuk		Ma ninny
	Mosena	Sometime	es Ne meca
	Pog odchy		Ne any uy
How long	Tashuk quonny		Moman ish
How often]	Ne nookquy
Last	Mo matchish uy		Ne tahshy
Late	Tatsha		Toshet!
Lately	Passu, Paswy	Soon	Tenuk/
•	Cumma, Natea		Ti okquy
Madsh	yuy, Cut tumma		Pas wessy
Just now	Maish, Ket tum	l	Cau kinny
,	Kettum mayey		Ket tumma
Long time	_	Om peti	uk, Te anuk
	Ño adtuk		heckquin
	Ogussy, Moce	1	ogku k
Never	As nuquot	Then	Neit, Ñe ut
	Mat namquot		Nappaj
Next	Ne anuk		hquompack
Not yet	_		unnoo, Nah
	Yeuyeu, Eyeu		enock wonk
	ochecky nompy	While	To sacky
	146		

XLVII.^A FEEDING MY BLUEBIRDS.

Are you eager for supper? We're glad to eat. Be wise. Don't eat too much. Wisdom says, Eat enough. Help yourselves. Through life Every one desires more and more. Those ahead get about all. Those behind get very little. Do any folks want another egg?

Sun wap antam wutchy K' up puonk? N'weckontam meeche onat. Wa antamish. Aguy meech wus sammy. Wa antam oo onk noowam, Meechimish tauba. In nunish K'hog-a-wo-wog. Nashpy pom antam oo onk Nishno pasuk cod tantam nano. Ne gonsha Chic socus-oo og omog wamy. Naho tu-og socus-oo og pesessu. Nanwy quehick peno wowwam?

XLVII.^C -ANTAM.

There are constant uses for -Antam. It forms part of many words, and the English *Think* 147

is as near to it as any word we have. It works in noun, verb, and adjective, but not alone. It accents one syllable or the other, according to the syllables added.

In xxxv.^D their scarcity of mental words was mentioned, as one reason for the existence of many of the built-up words. And you will presently think that Wunny and Etty and Antam were their favorite weapons.

This antam frequently becomes ontam; and in careless conversation the t drops out,—unnam. This particle sometimes means more than Think or Feel, but not often. A few are here given:

VERBS

CONNECTED WORDS

Chan antam I doubt Chan antam oey doubtful Cod tantam I desire Cod tantam oo onk appetite In antam think, believe E antam oo onk opinion Jish antam I despise Jish antam oo onk disgust Meck quantam remember M—oo onk memory Mos quantam I'm angry Squantum god of hate Pe antam I pray Peantam oo onk prayer Pom antam I iive, dwell Pom antam oo onk life Wa antam I'm wise Wa antam uy wisely Wap antam eager Wap antam oey cagerly Weck ontam willing

XLVIII.A A TRIP UP COUNTRY.

The Salmon is our good friend.

In the Spring
We are hungry.
We lack food.
Far up the rivers then he comes.

Mishquee mauquock Nut omp-amun aw wunnytu.
Ut Sequon ayey quomp
N' Codtup-amun.
Mat Nut ohtoo metsuonk.
No adtuk sippu-ash ne ut peyam.

He jumps the Qui-quishom ane u chuy overflowing floods. to mogcon-ash.

When he sees a house Nah naum wetu He comes, Peyam,

And courteously waits. Kah womosuy patsooam. He brings his nice meat. Patton No wunny weyus.

It is pretty Ne mo sunno quoy and sweet. kah weck onny.

He swims into Pummo soowim en my little brook. N' sippu emmess.

My girlie brings him N' tonness pattonam Home in her arms. Wetuomut en meppit-enash.

149

XLVIII.B

Salmon Mishquee mauquock
Waterfall Ane u chuy tom ogcon
Pretty Mo sunno quoy
Into the House Wetu omut
From far No adtuk I Swim N' Pummo soowim
Politely Womo suy I Wait N' Pat sooam

XLVIII.C THE BURLESQUE.

Do you know that it is only of late years that people laugh much? that this life is latterly taking on a new color? Whether for long or a passing fad we know not, but the whole world is getting gay, even frivolous.

We have all quitted scolding and preaching, and taken to joking. Every moment now the search is for something absurd to chuckle over. And we overlook the foolishness of a thing if we can only find some funny side to it.

Do not forget for a moment that this study of ours has proved unavailable in the old way, as stated at xix.^C The person has not lived at any time within two centuries who could take up the Eliot Bible and read you a chapter. While with

the help of the present Method there will be plenty of people who can do it.

Remember Peter's Big Bag of Beasts (Acts, x. 12), and call nothing common or silly which does its work.

DUSING K FOR C.

The old Place-Names of New England do not favor Eliot's spelling. He put K for C throughout his Indian church-books. But the Settlers did not spell that way, and they were a highly educated people. So the Indian names of our beautiful hills and rivers, and romantic railroad stations are not printed in the Eliot Idiom.

In the Settlers' orthography we were brought up, and it is therefore here used.

But recently there has come an innovation in favor of K, substituted for the sake of quaintness, appearing in various newly introduced Indian names. Oklahoma is an instance. There is, of course, no way to prevent the christening of a Konnektikut Hotel or of a Merrimak steamship; but this little book will fiercely fight and forbid the foreign K.

XLIX. THE POWOW.

The Chief lighted Sachem pot towap a pipe. wat tamy gun.

Its bowl was of Wetch

carved work. ma mausuck quong any.

Its stem bore many Tash unnam mona-tash plumes. pe ong-ash aw poca met.

He commenced Kitchy ussap

smoking. puk et team unat.

When he had Nah nashop

breathed the fragrance, weety munquot yeuo,

He passed the Quon nunap awohte ayonk

instrument

To the next brave. Ut neanuk ayet o teet.

Amid complete Ne wutch

silence ket-checkquon omuk

It went three times Nishwut ne pomuettap

Around the assembly. Moyong an ettu.

Then the stranger Neut in nowap said: howan agus:

I am of Neen nont wecha wutch the Massachusett Tribe, Mass autchu-seog,

152

Of the Nation of Wutchy Mis-Enin-uog
The Mohegans. Muh hekanny eyu.
My race is the Grandfather of Nations.
N' keechy ooa no
Ket-Toochy kinny asin Mi-Mis-Enin-uog oey.

XLIX.B

Carving Mau suckquonk
Stem, Quill Poca met Feather Peonk
Assembly Moyonk Ceremony Powow
I Do a start N'Kitchy ussam

Mass-achu-setts=Arrowhead Hill-at
Mass Aut-Chu - - - - Set
A point Up-spy, or Up-get, At
Autchu=mountain, and Autchun=hunt.

CA HARD TASK?

Those early tribes never outlived seeing it in print, for it was made fourfold harder than was necessary. They just took one look and died. Then all these centuries no one learned it. But now it looks tempting. On every side you see the nice old names: street and store, ship and shore,—they bear the Aboriginyms.

O-MONA-TASH
Cod tummo-ash
Sontim che nocom ayey,
Kah unnuky
Mis sissi peh

Monchap utto wishaey.

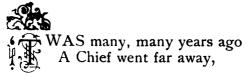
2

An nami ap
Kah yeu noncap
Wetu Po ponit ayey;
Neut cowap
No adtu ap
Magquonk wun nehu ayey.

3

No innunap
Nees-wog mishwog
Psauk uk-waog womp ayey;
W' tasha up ut
Ai yeu onkquot
Nepozh oo wayonk ayey.
154

ON MIGHTY PENS.



Beyond the long Great River's flow That comes from Ending Day.

2

He found the house of Westwind fair, Wherein he supped and slept;

At daylight Westwind gave him there A gift which long he kept:—

3

A pair of mighty eagles white Bore him with wings unfurled

To the Sungod's glory-bed so bright, A gold and crimson world. Wamy wesawy
Kah mish queey,
Woppan kah kesuck num-wog
Wutch wunno-tash
Peonog-ash;
Mon' psooksy kettook-umwog.

5

Te nuk nees-wog
Psaukuk-waog
Wetu omut tasha up ah-og.
Kah Nag to sacky
Oo nitu nappy
W' cod wetom a up ah-og.

6

Nishon ut W'
To keem-aup ah;
Quot, wooy! nequot
ke suckquot,
Sont matche tuap,
Kah nagun ptowap
To wis haey ut
Papon a onk quot.

The sky was full of plumage fair, And many birds sang gay,

While sweetest fragrance filled the air Throughout the livelong day.

5

Soon he, with his great guides so rare, To his own land returned.

Longtime they tarried with him there, For they his worth had learned.

6

Where'er he bade They bore him glad; But ah! one fateful day

Was their old Chief at heart so bad, His eagle-friends departed sad,— Far west they fled away. Sunset Oo wayonk
Gift Magquonk I Sup N' Wunnonk up pooam
Eagle Psaukuk I Receive Nut Adtuman am
Far Wishaey I Carry N' Tash unnam
Soon Te nuk I Live, Abide N' Tokeem
Beyond Un nuky Precious Wun nehu aey

L.C THE AMERICAN TONGUES.

Everywhere Nishon ut Formerly Che nocom

The United States Census Reports of the early "Nineteens" mention some sixty tribes, numbering 350.000 Indians. But so interblended are the tribes with each other and with the Whites that there is no way to divide or count them.

Lists by the Bible and Tract Societies designate some sixty languages and dialects:—

Iroquois family of sixteen branches.

Sioux twelve
Pawnee six
Floridan seven

Algonquin twenty-five

The Algonquin family includes the Eastern Indians. Some of the branches were—

Showanese of Virginia, Chippeways of the Lakes, Ottawas of Canada, Mohawks of New York, Delawares of Penn., Mohegans of New Eng.

The Delawares considered themselves of the Mohegans. But the above-named branches could not generally understand each other, although their languages were really much alike. All the New-England tribes had their peculiarities of speech, but could passably converse together.

The New-England tribes were as follows:—

MUH HEKAN-EOK=THE HATCHET TRIBES.

Nipmuck	Pond Cluster	Nipmuck
Connecticut	High Falls	Quinny tuk quot
Wampanoag	Easterns	Wompy-noo og
Narragansetts		ets Na ahekan set
Massachusetts	Arrowhead Hill	Massautchuset
Pawtuckets	Waterfalls	Paw tukquot
Kennebecs	Deep Water	Quinny Bec
Taratines	[Connected wit	th Canada tribes]

L.D THE WARWHOOP.

The warwhoop as recorded below must not be regarded as fixed and invariable throughout the land. It varied in pitch with the individual, and in tune with the tribe. The writer has heard the whoops of many tribes, and considers the samples to be fair illustrations.



The scalp-yell was as follows, with a rapid pat on the mouth:



INDIAN VOCABULARY

See word-lists on special subjects in this book-Most verbs end in m.

Α	Ahtoop	
A checke com	I camp	ainshac
ad chuam	pay, buy	Ai yeue
ad chumin	receive	a i yeuo
af fu/	bought	a i yeus
af fuppy	trembling	acaw
ag kinnam	imprison -	ake-suc
agquy	u nde r	Ak wett
aha nettam	laugh	amisk
Ahcoon Whi	te man,	ammau
	coat	am may
a hchy	qui te	Amo m
ah penny heor	n snare	an
ahpet	into	anacaw
ahpe tana	trap	Ana qu
ahque toam	finish	anaqua
ah quompag	head	an autc
ah quompy	time	an ettan
ah teok	soil, field	an nem
ahtum	boast	annish a

had waymark et te-og Warriors onk place warclub hack the other side rushes og Subject tonk beaver in dress, prevent go off veem Messenger ooa to work Trader iosh**a** kneeling b hy minny nut depart m conquer e am cod annish aum

An nogky painted up anno kinnam I paint hope an noous tell an noowam rains annon an nomye the mind, or inside annoo team I command anno quisham strut an noquot

threatening weather an notam avenge excel an nucam help an nunem bid or hire an oce an ogquos, nox star an onchem tell or hire anoskam I weed state of mind antam go or speak an toam ant seam, ant seppam move my house excel a nucam hardly anuk onchy an ukqua quessy soon dog a numm

Anuy more, mostly,
rather, sometimes
apome thigh
apo quassin tent cover
appas post
appet team, appeam sit
ap pinnam I'm able, can
appoos, ap wosu baked,
roasted

Ap powow, Apwow priest or speaker at home, sat ap pummuck sapling ap puonk seat ap wonna oyster I roast ap wonnam a quantap head aquy! quit! enough! is it so as ask coo-ash hay snake, worm ascook yet ash, ashy I travel asham, isham I guide ashap-og nets ash ayom discover

Ashim	animal	(aut chu	=up find)
	spring		
a shin	drink	attap, mattap	
Ashinnunr	neonk family	atti tay h	
ashonty-og		atti neam	
	uos cap	atti team	
ashy	yet	atto	little apron
ask, osk	grass, weed	at toam	conceal
ask asky	green	atto cookquo	
asky	raw	AuchawChic	k Hunters
as nucut	never	au chonam	keep
aspy	yet	au cooky was	
asquam	not yet	aucop aum	cove
As queam,	Asquit team	aum	I fish
_	guard	Aumansk	fort
assa	or	auna kesu	painted up
as sam	feed	aunan	fawn
assin	do	auquon-ash	barns
asso ittam	name, call	auquy egs	
as sookam	follow	house	ehold stuff
as sooky ch	eg ignorant	auscoy antam	repent
at, ut	at	ausup pay-nu	og coons
ata com	strike, grind	aut	up
Ata scaw w	aw Ruler	auta, atto	ittle apron
	hide	auwa	I go
atchoo, ach	u mountain	au waquot	mantle

Au woo'	anybody	Casco hat	sturgeon
au woteam	use	catti quom	sleepy
auwy poquot		catti team	desire
	n weather	cattup hungry	: in the
auwy pu a wackam	peace	three wor	
a wackam	condemn	properly cod.	
a wass v	warm you	cau kinny s	ometime
Aw auwa	•	cauquot-ash	arrows
Who's	s at home	cau tummo	year
ayey, mayey ay atchy aye annaw	p a th	ca woo-og yo caw poshes chah	ourselves
ay atchy	so often	caw poshes	landing
aye annaw	imitate	ch a h	pshaw
ave uk onnv	similar	Chahquok-uog	English
ayn.	more agoing make	chahquog swoi	rds, "
ayoan	agoi ng	chan antam	
		ch a n isham	stagger
Ayon togcomp	p Ra scal	chappeck	root
		chashy uonk	
В		chatchap pooan	
Bec, peh	water	chat chappy	
Dec, pen	water	chau bockish	
		Che-cheewunni	
С			Robbers
Cacod	this year	cheesam attam	suffer
ca conno sint	fort		
camuck	barnyard	chega n	hatchet

check quonnam	
Checkum	sea
Checky-nash 1	hatche t s
checky pat innar	
Checky su In	the
northw e st W	Vindgod
checky uam	compel
checky uy	seldom
	m sile nt
Cheewa	Mother
che keeway	forcibly
che muckquam	blame
chena wossam	I fret
chenok	when
Chenok ummy l	
Cheppy wes In	the
northeast W	
che quinny ettan	
chescam, jiscan	
chette mooam	
chi-cheg-enash l	
Chick	Folks
chickopee-uk	TOIKS
	indlings
chickote	indl ings blaze
	full
chimmetch	run

Chip put together chip N'toon kiss chippok quiver, dew chippo tuonk illness chippy nuam assort. separate hedge chippy nutonk chit te'am wash cho cawhoo sting cho-cho quatta ham rap blackbird chogan choky moment chon nose chon chippy "under your nose" choncoo oyster choo ayom get chilly chow hesu used up cho wiey Chu! Shoo! See chu et team get (game) cocheckissu chopped up coco keham cod cover, wish codnam dress, use cod nusha against

l desire Codt antam cod toocam gather fruit Cod toosy In Beau codtummo vear, leavings hungry codtup, cattup cod ussam attempt, I wish to do advise cog caggam cogca quot tuonk advice cogcod clothes deaf cog copsy Cogga choosk Liar cog kenny greedy cogkit tamwy nobly cogky hoopon drunk comuck barn, fold don't! -con l Concont Crow conketv sale, spared conni am shoot fort conno sint leg cont nothing conteag among some contu Cony wask Old man

Coochy more Cook waonk One's age Cover, snow Coon. coony tu pious, clothed cootny around, near coppush sturgeon coshy up peshow flower hot cos pitta cowass, / cowow pine I sleep coweem Sleep Cowy onk break cuck cuc koom break loose Cuck ootonk Address thirst, cucky toon (breaking mouth) lately cumma Thief Cummoola In steal cum mootam cunk oak cunnam take a passenger spoon cun nattiquonk window woven goods cunny

cunny quissam

Cupham	shut
cup paquot	freezing
cuppat	ic e
cup poo/on	k (met)
	supper
cuppy mach	aug swamp
cusky	beside
Cussy!	Look!
cut ausha	lightning
cutch	prop
cutto whoar	n I measure
cuttuck	knee
cutum	make a hole

a native: I dwell here; anything Indian Einatch! Let it stand ekin-ash reeds in, at en Enin-uog men eniwashim male animal Eshq, Esq Woman I make et te'am Sister Etticks, Ettat boiler etty ausonk ewetchy minny-ash corn **e**yeu now

D G

Dish nest Gehan wind

E H

E at awy used up hammin I trade dish eech, wetch, Hassan-ash stones eechy minny tomahawk meal hegan eek wigwam hena name **e**epit tooth hettam I name ehoh! (surprise) I attack het te am

Hog, og 1	body, self
Homess-uk	Old men
hom, om, wom	go,come
honk	goose
hoosac	glad
howan	who
howan-ig other	er folks,
•	whose
Howanigus st	rangers,
•	English
ho wayan shacl	k!
•	good-by
hu wayam	tempt

I

lin dwell In one of the Windgods In, Innum, Innummy [short for Enin] man believe in antam innaw thigh in noowam say innoo team avenge inno tuckquam owe

In onchem tell inta padt antam oo I don't care ishcont at least issen, ussen I do Isq Squaw it tiyeu, iyeu they are

J

Jiscam, chescam wipe jis ontam hate jissam, cheesam suffer ju hittea, a i yeu hittea

war

K

K' thou, thee, thy, you, your kah and ke chickquam throttle maiden keegshq kee nequot sharp one get well keen te am keeshky side of kees-oash days kees te om make

Ke heky otter	kesset tayey boiled	
kehen ontup astonished	ke suck / sky, heaven,	
kehen oo onchy	eye, face	
	ke suckod day	
your own K'ek your house	ke suckod day ket great	
K'ekik from your house	ket ausha lightning	
K'ekin in your house	ketta, ket thaw sea	
keko mockam I scorn	ket ad tawham sharpen	
kemy secret	kette am listen	
kemy etteam make	kette am listen ket issam wash	
an ambush	Ketomp man	
Ken thou, thee, thy,	broad daylight	
thine, you, your, yours	ket onk death,	
ken hoosoo armed	the great event	
Kenomp-awog Braves	ket ookam om sing	
Ken o-nog yourselves	ket toonuk (big mouth)	
ken uppam hasten	ship	
keny sharp	ket too onk word	
ke pennum oo onk	kettum(mayey)justnow	
harvest, the cut-down	ket ukq maiden	
kesan ooty ripe	K' hogga-wo wog	
ke sanum oey	yourselves	
brave, ready	kiky aged kin nowam defend	
ke sooap I'm warm	kin nowam defend	
kessap hot	kinno kinnam mix	
kesset asham I sweat	kishpin noam bind	

Kisso woous game kitchy begun K'oosh, your father Kut [before a vowel] you, your

M

M' (rarely used) t¹ie Nobody ma, mau virtuous ma ausu ma chapham gnaw ma chee! I have: later quiver ma chippuk ma chipscat stone path ma choo-ash furniture madshy uy, majjy uy lately give or sell mag, mog gift magoo onk Maghome Godfather maish just now all mam adultery mam ausha take all mam ussy slow man

cliff Man, mon ma naunuck moon I am quiet ma ninnap man itte-owog gods hate manny ma noham buy arrowhead mass mat, matta not, no, nothing **Brother** Mat, Wemat match-aog no! sins. [bads] matchek I am poor stinking match emo match epo sour bad matchy Mat issu

A Good-for-nothing mat nequot not one Matta mag Fool I feel mattam attam mat tany neither I sit down mattap an matta quos cloudy matta quoy forenoon matting mattasq

Matte ag nothing matti onam soothe Mat tompas In Aunt Mat tooca mis In Grandmother Mat toocus In Mother mat tookquy firewood qu**ar**rel mattu team Warriors Matwa-og Battle Matwa onk mauch etan ebb tide maun-ash lunch to carry Maun ettu Conjurer maun innuet lunch-bag big mausek path mayey, ayey me chichonk soul, or inside mecon et te'am

mecon et te am fight mecu team fight meechim-og eatables meechimu fed, loaded meeg, mek feather Mees Elder sister meeshy-og eels meesk elbow

Mek quantam

remember feel mek quinnam menaw tongue menaw onchem oo onk tradition endure men etty antam mennek et team fasten menne keyey ootam fortify firmly menneko taey menne ky strong weak menne oquy left hand me **n**utchy meppit arm meshan antam jolly meshash eam mend meshqu antam angry mesh quawtuck cedar meshquee blood Meshquy ash coo trout, haddock meshquy mauquok salmon **me**shquy red mesim restore

Metchy	barren	Misseet	Increase
metsu o nk	food	mis sinnam	
me tawog-ooash		missond du	
mettug, mettuck	tree	missy gon (big snow)
mettuckquin		7,5 (hail
meton onk lar		missy towan	large boat
mia weny as	ssembly	mistuck	big stick
Micho quot	Thaw	mitta	I must
minny-ash fruit,	berri e s	mitta Mittam woss	i s wife
min ontam		mit tummas	
Min tucko muck		M' nox	brant
Mis, misk	Tre e	mon-onog	
Mis, misk mis antam	ainı at	Mo ascook E	Black snake
mis, mishy	great	moce	soon
mis, mishy Mis Enin-uog	Nation	moce mochup	devoured
Mish annic S	Squirrel	mochy	empty
mishcoo antam	excited	mo cunnam	rob
mish on toowam		moggin	I pay
spe	ak loud	mcgunk	large tree
mishoadtuy high	h priced	moĥo	eat
mishodt up pooy	•	Mohogs-uk	
	feasting	body-eaters	, Mohawks
mishoon, mish o	wan	mosag t	he greatest
	bo at	moco tog	knife
mis cattuck for	orehead	moco tog mo kisson	shoe
mis ogcon large	e bodi ed	meen, moyer	

Moma chee uk comuck	Mo pannog-anash	
store	breasts	
moman-ash sometimes	moquot odor mos must, may	
mome weep	mos must, may	
Mon, Mon-onog Sons	mos-ag the most	
mo najjy cloth	mosk, osk grass, weeds	
mo najjy cloth monan itty merciful	moske-tuash hay	
mona-og many	Mosq, Moshq Bear	
mona-og many mona-tash many	mosquantam I am angry	
Mon chattea Guide	mosquattam I provoke	
	mos shaonk the going	
moncheem go monnish hen	mosun noquot beauty	
mooa elsewhere	mot done	
mooch antam I wonder	motass-ash stockings	
moo checky much, very	mot etteam I finish	
	moyam, mayam come	
moocus hoof moona vegetable	moyen together	
moon osky sed-ash	M' tah Oke it	
beans	The whole Earth	
moon osky tammock	muck a crowd, flock	
cucumber	Mucka chuck (emess)	
moosequin	little fellow	
young moose	muckan ashim wolf	
moosy bald	mucka neonk assembly	
mooy black		
moosy bald mooy black mooy shack iron	muc kitch-og boys Mucko That's so	

Muck comuck inclosure				
muck oka skety pasture				
muckoy-og boys				
muck quashim wolf				
muck quety swift				
muck quotchux				
crowd of children				
munna antam oo onk				
odor				
mun no onk island				
mun ontoo wayonk				
language				
mun noty-tash baskets				
munnox brant				
mup pooy snows, sits				
mus kesuck-quash eyes				
mus ogquy ham join in				
mussy, mish great				
M'weewo wife				
N				

N' (=Neen) I, me, my we, us. The change for plural is on the noun or verb. na, nah there

Na a	bare
nag	them
nagwut tayey	always
nah	when
nahen	almost
naho tuy '	second
naish	even
najcom I collect	(debts)
nam finder	, spoon
namass,	fish
nam coey	lend
name, namitch	
1	

by-and-by; stay! explain nam pooam that na nanny na-nash awy there nannau kept, safe nannau shin peace both nan neeswy idle nan nompy Nan nummy uy In

North Windgod

Nan ogquot In

Southeast Windgod nanny moon nano more, also

Nan okit	place		next
nanpy	very	neany, nean-agash such	
nanwy	•	ne cas/	there
whoever, whatever		ne cas' ne chan'	child
naonk	throat	N' eek	my house
napaj	until	Neen I, me	
napanna	throat until five	Neen aw un	ours
nappy	dry, narrow	nees	two
nappy-ash		ne ettu tow	learn
	uts, fishlines	neg	those
	I breathe	neg ne gonsha	first
	over there	Ne gonsha Cl	nic k
nash penny between,		Ü	Leaders
	ugh, against	ne gunnam	I tear
nashquot in	storm near	nehum	
natea		Nehun ashish	Farewell
na tookquo	s wild game	ne impa-wog	thunder
	teach	ne ittu onk	trick
	inquire	nek issam	I cut
	search	nemscam	
naty		nene muckoai	
naum	as see	Ne nogquy	
na untam	bring		that way
	n Sons		
nawutch, naut therefrom		Nepon	Summer
ne	this or that	nepooam l	

Ne pozh	sun	Nish cowan u	ttam
nepuck	blood		I whoop
nequot/	one	nish ishem I	
ne quot-tash	six	nish keyey	dirty
nequy	flat	nishno	every
ne sassuck	seven	nishon ut ev	
nescon neam	I grin	nish quewam	I scold
nescon neam ne shwo-og	eight	nitti quom	I prick
ne sosu-og	seven	nish te am	Ì kill
ne suckquin		nishwo	three
ne tahshy, ne te	ne tahshy, ne to tahshy		
how many more, or		that [living thing]	
so many more		No he, him, his, she,	
netat oy after all that			ner, its, it
Ne tomp, Nut omp		no adtit	
N	My friend	nocheck comu	ck
ne ut ne waj	then, so		chimney
ne waj	why	nocheckcooun	
ne wutch		nogcod a well	
Nin, Enin		N' ogh, N' oo:	
Ninnau			My father
nin noowam fail		nog quo s sy	
nip, nippy, n'peh water		nogs, nox bo	
nip annon	rain	Nohome Gra	ndmothe r
nip annon nips-ash	ponds	Nompat In	
nish those, th	em, their	East	Windgod

Nomsy alone	Nuck over, across
non anness baby	
non ganny rather gently	Nuhog myself
nonky, nonna gentle	
nont are, were,	num wottam I fill
must, shall	
nontwy antam I wish	
noo antam wise,	
I understand	Nunno Harvest-time
noochim oey weak, hurt	
nook isham tremble	
nook ummy easy	the state of the s
nooky soft, cowardly	
noona not enough	
noonam suck	
noonatch-aog deen	
N'oo onchem I cannot	wet weather
noosup peh-nuog	nutunk fence
beav e rs	nux yes
noosweem yield, obey	
noot fire	:
noowam I say	O
	Oad tucam pay
noti honk (director)	
	o cooky wask kettle
no tinnam I show	

Ogcod cover, clothes, gone by [=covered] og cogkem step clothing og coo onk ogh, oosh father og kessy small bodied og kettam I read I dress ogquin neam og quitte onk new moon og quosham I undress ohosky tammock watermelon I have ohto ohtomp a bow Oi toteet. Ai yeu to teet Warrior Inhabitant Oiyeet Ok. Farmstress Oka tea Enin Farmer okcoon oose **fence** place o keit, oky onk oketty, okomuck garden barn okquon oky land, ground on toowam oky ommoose

Oin at, to, concerning herring ommess omog, om ogpy almost Omp Friend, any male omp, womp white, day omp attam wear ompsk hard rock om ok keam arrive, arise as if o natta thin ona wy besides onch tell onchem one's own onchy on cooy across, beyond onk, wonk more, again onka tog-ik others onkquot wages onnam go onquy, onky severe onquy, unky all, both onquy coo cap onta go, speak on intentioned ontam speak wasp ontuckquog waves om, aum I go, I fish oo aute owam loosen

Ooko-ash	s quash
ook-qu a og	worms
oonoo oko-uas	h valleys
oo onchem	tell
Oosh	Father
oot	out
ootshon	it blows
oot antam	I value
oot onch ettam	draw
oot oowam	complain
ootum wetty or	nk
•	qu e stion

oo wayonk sunset
Ooy Oh
oppin air, bed
opwun quarrel
osk, ask grass, weeds
oska ne minny-ash
garden seeds
osky-tuash hay

P
Pad toquo ham thunder
pahko note om haddock
pahky history

otan

Pahky bright, clear pamca wunnam pass by pa minnin I wait pan noowem tell a lie pa omp ma untam

I am well
pap sure
pap antam faithful
pap assam onk ability
pap asha sunrise
Pap onnet In

West Windgod
Pap onny Winter
pappat antam trust
pappe nocam tie
Pappy quonny Old lady
pap unny pretty well
Paquant Talker
pa quantam

open the door
pash, posh increase
pash unny rather full
pash coogun nine
passoo lately, soon
pas soowam bring
paswessy pretty soon

town

Patsoo ready patsoo ontam I wait pat tonam I bring paup-og partridges paw, pawg bays lakes paw gunny ut cm-wog cod paw gunny waw bear pawgut at the water pawgut-ash wampum paw gutty misk swamp oak paw ochaw-og amusements paw tuckquam reach pe antam pray pe asik, pe awy little peg, bec water pem inne at line pem isquayey crooked pen asham I fall pet user pet to cos ptocus, cloak pet user pet iste am invite in pet itte ontam enter pet ocos ptocus, cloak pet user pet iste am invite in pet user pet user pet user pen ocunnam pen pe-nomp young person Pe noo o tea Stranger	Patson	ready	Peno different, another	
pat tonam l bring paup-og partridges paw, pawg bays lakes paw gunny ut cm-wog paw gunny ut cm-wog paw gunny waw bear pawgut at the water pawgut-ash wampum paw gutty misk swamp oak paw ochaw-og amusements paw tuckquam reach pe antam pray pe asik, pe awy little peg, bec water pem, pum across, crooked pem inne at line pem isquayey crooked pen ayey crooked pen ayey crooked pet itte am invite in pet tocos ptocus, cloak petonk round bag		l wait		
paup-og partridges paw, pawg bays lakes paw gunny ut cm-wog cod paw gunny waw bear pawgut at the water pawgut-ash wampum paw gutty misk swamp oak paw ochaw-og amusements paw tuckquam reach pe antam pray pe show-ash flowers pem, pum across, crooked pem inne at line pem isquayey crooked pen ayey crooked pen ayey crooked pen ayey crooked pet itte am invite in pet tocos ptocus, cloak pet of the pen of the paw of the pen of the pe				
paw, pawg bays lakes paw gunny ut cm-wog pe cnog-ash plumes peppe nam I choose pesha-wog fowls pesha-wog pesha-wog peshk homwock peshow-ash flowers pesig little [things] pe sissu "[creatures] pessog dust petack rib pe team I cure pet itte am invite in pet itte ontam enter pet ocos ptocus, cloak pen ayey crooked pet ocos ptocus, cloak petonk round bag				
paw gunny ut cm-wog cod paw gunny waw bear pawgut at the water pawgut-ash wampum paw gutty misk swamp oak paw ochaw-og amusements paw tuckquam reach pe asik, pe awy little peg, bec water pem, pum across, crooked pem inne at line pem isquayey crooked pen ayey crooked pen ayey cod peppe nam I choose peppe tawam repeat pequaw pesha-wog pesha-wog pesha-wog peshk homwock peshk homwock peshkonk gun peshow-ash pesig little [things] pe sissu "[creatures] pessog dust pet tappy uonk breeches pe teack pet titte am invite in pet itte ontam pet itte ontam pet ocos ptocus, cloak petonk round bag				
cod peppe nam I choose paw gunny waw bear peppe tawam repeat pawgut at the water pequaw grey pawgut-ash wampum pesha-wog fowls paw gutty misk peshay, peshy blue peshay, peshy blue peshk homwock paw ochaw-og lightning peshkonk gun peshkonk gun peshow-ash flowers pe antam pray pesig little [things] pe asik, pe awy little pe sissu "[creatures] peg, bec water pem, pum pe tappy uonk breeches pem inne at line pe teack rib pem inne at line pe team I cure pem isquayey crooked pe-nashim-oo/og pet itte am invite in pet itte ontam enter pe tocos ptocus, cloak pen ayey crooked pet ocos ptocus, cloak	paw, pawg	bays .lakes		
paw gunny waw bear peppe tawam repeat pawgut at the water pawgut-ash wampum pesha-wog paw gutty misk paw ochaw-og paw tuckquam reach pe antam pray pe asik, pe awy little peg, bec water pem, pum across, crooked pem inne at line pem isquayey crooked pen ayey crooked pen ayey crooked pen ayey crooked pet itte am invite in pet tocos ptocus, cloak pet of the pequaw grey pesha-wog fowls pesha-wog pesha-wog pesha-wog pesha-wog pesha-wog peshk homwock peshow-ash flowers pesig little [things] pe sissu "[creatures] pe sissu "[creatures] pet tappy uonk breeches pet tappy uonk breeches pet titte am invite in pet itte ontam enter pet ocos ptocus, cloak petonk round bag	paw gunny u	t em-wog	pe cnog-ash plumes	
pawgut at the water pawgut-ash wampum pesha-wog fowls paw gutty misk paw ochaw-og amusements paw tuckquam reach pe antam pray pe asik, pe awy little peg, bec water pem, pum across, crooked pem inne at line pem isquayey crooked pen ayey crooked pen ayey crooked pet itte am invite in pet tocos ptocus, cloak pet of the ped agrey pesha-wog fowls pesha-wog pesha-wog pesha-wog lightning peshkonk gun peshow-ash flowers pesig little [things] pe sissu "[creatures] pessog dust pet tappy uonk breeches pe teack rib pet team invite in pet itte am invite in pet itte ontam enter pet ocos ptocus, cloak petonk round bag		cod	peppe nam I choose	
pawgut at the water pawgut-ash wampum pesha-wog fowls paw gutty misk paw ochaw-og amusements paw tuckquam reach pe antam pray pe asik, pe awy little peg, bec water pem, pum across, crooked pem inne at line pem isquayey crooked pen ayey crooked pen ayey crooked pet itte am invite in pet tocos ptocus, cloak pet of the ped agrey pesha-wog fowls pesha-wog pesha-wog pesha-wog lightning peshkonk gun peshow-ash flowers pesig little [things] pe sissu "[creatures] pessog dust pet tappy uonk breeches pe teack rib pet team invite in pet itte am invite in pet itte ontam enter pet ocos ptocus, cloak petonk round bag	paw gunny w	aw bear	peppe tawam repeat	
pawgut-ash wampum pesha-wog fowls paw gutty misk peshay, peshy blue peshk homwock paw ochaw-og lightning paw tuckquam reach pe antam pray pe asik, pe awy little peg, bec water pem, pum peshow-ash pe tappy uonk breeches pem inne at line pem isquayey crooked pen ayey crooked pen ayey crooked pet itte am invite in pet tocos ptocus, cloak pet ok as pesha-wog peshay, peshy blue peshky, peshy peshky	pawgut a	t the water	pequaw grey	
paw gutty misk swamp oak paw ochaw-og amusements paw tuckquam reach pe antam pray pe asik, pe awy little peg, bec water pem, pum across, crooked pem inne at line pem isquayey crooked pe-nashim-oo/og little animals peshay, peshy peshk homwock peshk homwoc	pawgut-ash	w a mpum	pesha-wog fowls	
swamp oak paw ochaw-og amusements paw tuckquam reach pe antam pray pe asik, pe awy little peg, bec water pem, pum across, crooked pem inne at line pem isquayey crooked pe-nashim-oo/og little animals peshkonk gun peshow-ash flowers pesig little [things] pe sissu "[creatures] pessog dust pe tappy uonk breeches pe teack rib pe team I cure pet itte am invite in pet itte ontam enter pet tocos ptocus, cloak pen ayey crooked petonk round bag			peshay, peshy blue	
paw ochaw-og amusements peshkonk gun paw tuckquam reach peshow-ash flowers pe antam pray pesig little [things] pe asik, pe awy little pesissu "[creatures] peg, bec water pem, pum pe tappy uonk breeches pem inne at line pem isquayey crooked pen ashim-oo/og pet itte am invite in pet itte ontam pet itte ontam pet itte ontam pet ocos ptocus, cloak pen ayey crooked petonk round bag				
amusements peshkonk gun paw tuckquam reach peshow-ash flowers pe antam pray pesig little [things] pe asik, pe awy little pe sissu "[creatures] peg, bec water pem, pum pe tappy uonk breeches pem inne at line pe teack rib pem inne at line pe team I cure pem isquayey crooked per itte am invite in pe-nashim-oo/og pet itte ontam enter little animals pe tocos ptocus, cloak pen ayey crooked petonk round bag				
pe antam pray pesig little [things] pe asik, pe awy little pe sissu "[creatures] peg, bec water pessog dust pem, pum pe tappy uonk breeches pem inne at line pe teack rib pem isquayey crooked pe-nashim-oo/og pet itte am invite in per tocos ptocus, cloak pen ayey crooked petonk round bag	-	_	peshkonk gun	
pe antam pray pesig little [things] pe asik, pe awy little pe sissu "[creatures] peg, bec water pessog dust pem, pum pe tappy uonk breeches pem inne at line pe teack rib pem isquayey crooked pe-nashim-oo/og pet itte am invite in per tocos ptocus, cloak pen ayey crooked petonk round bag	paw tuckqua	m reach	peshow-ash flowers	
pe asik, pe awy little pe sissu "[creatures] peg, bec water pessog dust pem, pum pe tappy uonk breeches pem inne at line pe teack rib pem isquayey crooked pe-nashim-oo'og pet itte am invite in pen ayey crooked pet ook round bag	pe antam	pray	pesig little [things]	
pem, pum across, crooked pem inne at line pem isquayey crooked pe-nashim-oo/og little animals pen ayey pe tappy uonk breeches pe teack pe team pe team pet itte am invite in pet itte ontam pet tocos ptocus, cloak pet onk pet orooked pet onk round bag	pe asik, pe a	wy little	pe sissu " [creatures]	
pem, pum across, crooked pem inne at line pem isquayey crooked pe-nashim-oo/og little animals pen ayey pe tappy uonk breeches pe teack pe team pe team pet itte am invite in pet itte ontam pet tocos ptocus, cloak pet onk pet orooked pet onk round bag	peg, bec	water	pessog dust	
across, crooked pe teack rib pem inne at line pe team I cure pem isquayey crooked pet itte am invite in pe-nashim-oo'og pet itte ontam enter little animals pe tocos ptocus, cloak pen ayey crooked petonk round bag	pem, pum		pe tappy uonk breeches	
pem isquayey crooked pet itte am invite in per nashim-oo'og pet itte ontam enter pet occos ptocus, cloak pen ayey crooked pet occos ptocus, cloak pet occos ptocus p		ss, crooked		
pem isquayey crooked pet itte am invite in pe-nashim-oo'og pet itte ontam enter pe tocos ptocus, cloak pen ayey crooked pet ook pet itte am invite in pet itte am pet itte ook pet itte am pet itte am pet itte am pet itte ook pet itte am pet itte ook pet ook pe	pem inne at	line	pe team I cure	
pe-nashim-oo'og pet itte ontam enter little animals pe tocos ptocus, cloak pen ayey crooked petonk round bag	•		pet itte am invite in	
pen ayey crooked petonk round bag			pet itte ontam enter	
pen ayey crooked petonk round bag				

Petu annum oy haughty Pog, pawg lake, bay petuck round, around pogan ut om cod? pe tuckquin-eg loaves pogcag cap petus quessy uonk coat pog codchy secretly ladle pe onnog feather pohonk small boat pe-wassu pom, apome goer, thigh life pe-wassuck pom antam (think-goer) small hook, writing Pom ishy In Traveler pewee, pe-wog little pom muckam peyam I come dance pe yettam I bring Pompa gusset Seagod pinna quet blanket pomu ittam I make go foolish piog ten ponguy shall pooch enno stomach pish . pitch innum claim pook etty mis white oak understand pookshack woodbox pittam plainly pius sucky pooky shattam off break in two po bough po chattuck poonam put po chippowem I flee poo'onk seat po chuckam I break poo puss cat a stem, half bury poo seckin poco whale half full pootab' pocod confess pocoo poot antam I blow pooto ausha po cunnam open dawn

poot uppag

bay

spoon

podheeg

Po poo/onk game,	Puck issy smoky
ceremony	puckuk head, toe, finger
po quayey publicly	puckuk quon nutcheg-
po quinnam I am guilty	ash fingers
pog quodchy perhaps	puckuk oteam I smoke
po quoham escape	puckquantam
posh up	smoke-door
posh innam we share	puckquot its taste
poshk issu naked	puck wutchy outdoors
poshy met dinner	pucky dark
possuck month	Pucky scattis
pottos toss it, hand it	Empty head
pow ackam cut wood	pum glide
Powasky tuy Enin	pum meechy may
Doctor	crossroad
Powow a consultation,	pum metshin I cross
a Priest	pummin I carry,
psauky bird	I make room for him
psauky uy evidently	pummoke shoot
psooksy, psook-suog	Pommom onk A tramp
birds	pum mootam creep out
ptowam I fly	pummo soowim swim
puck smoke, darkness	pummy oil
pucka quosh outdoors	pun ettam I cut
puck etteam, I smoke	pummy oil pun ettam I cut punnet onk knife
puck innam I am blind	punnow trap

Pup pinna shum, or puppe-nashim any small animal pup pessy dusty, gusty pup pucky hollow pushog kinnam I imprison pusq back pussoo' wildcat put antam I mistake put og queam I hide	Quawquon long [day] quehick I want que nauwe hick I want que noowam I deny queseps duck Quequon Earthquake quinny deep, high quin osky tammock muskmelon quinno pemun I turn quissuck quon nutonk	
puttock a quon round wigwam	wall quishkinnam I translate	
puttock quonnej	quishkeem I return	
round loaf	quishom jump	
Touria Tour	quit odor	
O	quitch etteam try, taste	
Quah! Oh, dear!	quog queam run	
Pshaw!	quog quotam threaten	
quamfam I ladle	quomen a dream	
quas, quis, quos rock	quompag when	
Quasset (Cohasset)	quompag when quon heel, long	
rocky place	quon ah quompy	
quas suck-quanash rocks	long day or while	
	quonnam, cunnam	
quaw thigh	spoon, I carry	

Quon asket wide field quon naunuk blanket	Quot chua quot ompa
quonnep fishline quonno-suog pickerel	quottin et t
Quonno wask bottle, Old man	quotty mis
quon nuam I separate quon nuseps duck	quotto who
quonny long	
(time or distance) quon om-og black bass	Sabuck
quo showam I am ready	sacko ettea
quoshy rough going	sammy
quosh awy front of	sam pooam
quos quatchem in	sampwy
I am cold	sampwy us
Quosquon Summer	rev e nge.
quossa quossam	sappinuk
I am lame	saquonnan
quossish concerning	sashcont oc
quossuck o minny-ash	s assom
cherries	sassonk
quos sutam	saun
I am removing	saunky
quot the weather,	saup
an end, but, at	s a utay-ash

Quot chuam arrive
quot ompag tooam
weigh
quottin et team forbid
quotty misk
branching tree
quotto whoam measure

S

Powder

sit o etteam oil ny confess pooam right, honest owy usse onk enge. making right riverbank inuk onnanettick candle shrill ont ooy lash, eel m i nk sassafras new fresh air ky tomorrow currants

Saw whocam I eject saw uk issam pant Sawwa sha/onk

The Plague quarreler sawwaw

saw winnum oey weary sour seany se cheppo frost refuse secky neam

seekpook ong-ash

straw clam seeky, sucky seep, sepu, sip river' longer time seepy seeseck rattlesnake duck seesep Sees In, Shees In Uncle seet. M' seet foot seganny sword Widow Segaw/ eshq Segaw'wo Widower sem ette onk, semo onk retreat I sail sep pagham

sep sinnam lie hidden

Se quishon Chick

the others Sequon Springtime se quonnam

I pour out, waste timid se quottea owy se wotteam scatter shack firewood shat belly **s**hattam break shawm peninsula, boat Shoo! Choo! Look! shoon chin showan hawk, boat shu, nishu shwo three or eight sim say sinnam decorate siog kissu strong man difficult sioky sip oscon nutch wrist sip pagham I sail sippy nuck-ash banks lip sistoon sitchy puck neck, head-handle skat ebb

Skeesuck'		C	aiah
Skeesuck' skowan socka suonk	· eye	Sow, saw	
skowan	pigeon	sow unnam	
socka suonk	deleat	Sow unnish Ir	
so cossam	obtain	South	
sog compag inne	eam	spessam	bind up
	I lead	Sq, Shq	Female
sogcommy an no	owam	squaw is the	
8 7	I rule	squaube nan	, ,
sog kissan ukky		wrap	for burial
sogky pooam		Squantam, mi	
sohash!		I	
sonk quissam I		squantum uk at the door	
Sonks, Sonkshq		squ ashim fer	
Chie	f's wife	squot, squotto	
conless	chiller	squottomy gui	, ine
Sonky	chiny	squottomy gui	i pipe
sonky tippo	cap	sucky, sanky	ciam
sonky sonky tippo Sontim	A Chief	sucky-suog	clams
sook p	our out	sucky, sahky sucky-suog summup	beaver
sook annon	raining	Sun is the fir	st word
so pummoo soov	vam	of a questic	n: "Is
-	fe e d	it?" "Are y	ou?" etc.
Soquomp	Coward	Sunnad In	
so quottea owy co		North	Windgod
sosket i			
sosum oo onk		sustoon sutam	I remove
soto whockam		swin, nishwin	
SOLO WHOCKAIII	i deleat	awiii, mamwili	two

cheerful Ta fetty su tag, auteg, taky up tagkess wet tah, uttah! heart what tah, to tahcoo coat tahhy minny strawberry cold tahky takcom I am ashamed tak eckom a spring tak ooso auteg ladder Takquy uonk Twin tamma (untam) busy pipe, vine tammock tam mogcon flowing, flood tide tan ickam I come rye; come! tanny · shake up tan ogcam tan ogquy torn up tan okety ayonk garden tan okety ess toad which tanyeu tap root ta padt/ontam thankful

Tap eckam deserve I comfort tap enam neat, suitable tappy Taquon Harvest tanquot, toquot freezing tah quotcham freeze up Tash In A Windgod table tash poo onk tashum j length tash unnam carry taskquy wait tatsha late Tatta I can't say I drink tattam, attam tattam wetch cup Tatta pish Possibly tat tawnam buy tattoy snort alike tattup wise tau Tauba, Tauban, Taubot. Tauby Enough! Thanks! te/ag thing, what do you want? te ago-ash coins

Te ago-nash	things
Te agquy? W	
te annam, in a	
	or believe
Teash Enin n	e onk
	Family
te ashy	several,
	how many
te ganny	
sword, s	harp thing
	what place
te nuck, te/a	
,	soon
te ogku	rather
te oky	by land
tetay	berry
ti to cut, di	
ti adchy sudo	
tick	shoulder
tinny	rude
tin ogquossy	frog
tiok	inclosure
tiog quossy ut	
tiog quoquy	or
ti oko suy low	of stature
tip, tup-peash	brains

Tiyeu, iyeu, ut tiyeu-sh which ones what, how to (toh) perhaps so to a nuckwuk quy how large tofeu buy tog chop, cut tog codted brows togconk axe togga ham grind corn to hena how much tohun noo when to keekquon heavy tokeem I live, I awake to kettam read to kin where tok ooso minny-ash high blackberries although toko nogquy tok oosam climb tumble tom, tum tom issen cut tom ukham arise Ton In, Tonno daughter

tone, toon	mouth, talk	topu	frozen
to neit	if	to quossin	deep
to nishin	in what place	toquot co	ld weather
tonkquy	dead	to sacky	
Tonks	dead C ousi n		as long as
tonneck		to seckam	wade
ton n o'	where to	tosh in, tosh	uk
tonuk/	where from	,	how much
to nuk aqu	ıy ho w far,	to shinnam	I lift
	ch, how large	tosh ut	how often
Toocamis	In	toshy	
	Grandmother	to su-og, to s	
Too check	inneas In	how many	
	Grandfather	tot odchy	
Toocas/In	Mother	tot okam	arise
took innor	ny it r ains	to waj/	why
to oko muckquot farm		to wotteam	wear
took quinnam catch fish		towa tuonk	wedding
Took quin	ny Enin	to wis haey	far away
-	Fisherman	to woggo-ash	ears
took quon	net marriage	to wutch	because
tootum uk	conam	To wut/In	
	inquire	South	h Windgod
tootum we	etty wayonk	to wuttun	J
	question	how late	, how high
too wenna	·	to yusk	
	18		J

tuk	where from	un n an	s tor m
tuks et	place of outlet	unnan ette a	m permit
	where to	un ninnock	
tummun	k-quaog	unno, unny	
	beavers	un nomi yu	soul
tummus	wife	un nomut	inside
tumung	\mathbf{sad}	un nootam	
tumwock	cod	set	tle, revenge
t unnam	tell	un notty	
tun neny	conquer	un nuky	beyond
tunny	ĥow	un nup pena	ım differ
tunsin	sick abed	un onchem	
tuppen neonk quot		unqua num moo/onk	
	alike	-	sor ro w
tus	hill	uppan	true
tu towan	n arrive	up peshow	flower
		upponk	prison
	U	up poo onk	<u>-</u>
uc keesh	y hairy	a sit-dov	vn, a smoke
uc ket sha' mon		upposh	sunrise
	lightning	ushcont	
uc koty	sure	ushquam	sew
ukquon	fishhook	ussa quos	slow
uk quon	tamy cruel	ussa wetch	name
ukquy	unde r	us sawnam	go out
ummat	it will do	us se antam	marry

ussen, assen, issen do Wadtuck ony usso whokam drive out ut at utch (aut choo) a mountain. an upland tree utchoo quoppy cedar utchy minny-ash acorns utch ashin how many utta, uttoh how uttah/ heart utti an taky untrue, lying uttihonk, utconk paddle wap utti maunch a cook I make ut tiyam ut tiyeu which[thing] utti yeuonk home how utto when utto hunnoo

W

Wa antam wise I am afraid wabes wadtaw voic**e**

coat-man, Englishman near by waeny wa hea guilty wa hunig forget why waj, wajjy nearly all wain essy all wamy wamy nupwoo cunning usually wamy uy wan antam forget I plant wan okon lose wante owam gale wap antam hurry wapsu antam I fear wasq bottle, kettle wau an true Wau checkum Sea waump gone wau wameck a dress wau week-anash sweet corn wau whunniky-suog

mackerel shout wauwhut toam

way eyant sunset Way onkam

Good evening understand waytam waywom I strav weby, wepy alone, only wechan go with weck nice weck issu cooked willing weck onchem weck onchy Fine! Weck otea! weckqu ashim swan weck quottam I beg you W' eek his house head we ensess weety sweet hair wegogun weho sweetest We mat, Mat Brother rich wena wetu Wenis-uk Old Women we og kettam I handle we peton-ash

strawberries we pitte-ash teeth We pinna Chick

Companions-in-arms wepy, weby only we sassu afraid we satty, we sogky

bitter yellow we sawy weshack-inash snakes red oak ·we sotty misk oakwood wessuck onk usually wesu onk a name Go home! Wetash! indoors wetap Wetau ettam courting, married, housekeeping wetch, eech dish forest fire wetej wetu

sleeping-place, house
weween horn
wewess eagle
wewo wife
weyus meat
weyus ek knife
winny quick, alive
wis haey far off

Witch	Mother	wonkat-og m	ore people
	wind	wonk attuck	
wo ma		wonkoy	
wob sacook	eagle,	wonk unam	
[wop psaukuk		wonk ussess	
Wo hogga	Himself	(little bend-doer)	
wom, om, hom		wonna-nash	fuĺl
Wommon eg	Wife	wonna comm	
wommon (tam)) I love		orosperous
womog	mostly	wonno adtuy	
womog womo suy womp wompak	politely	wonny nupwo	
womp	white	wonte am	
wompak	pale	Wooy!	Oh, dear!
wompan	daylight	Wop In, Wo	
womp attuck-quaog			aban) gale
•	geese	wop wunnonl	
womp missono	i	Ċ	listurbanc e
	stnut boat	wosam	shine
womp psauku	k	woshwunnam	
	grey eagle	Wos ket omp-aog Men	
womp umpegh		wosket tuam	I hurt
sh	ell money	wos osket	meadow
wompy minny-ash		wote am	I use
	chestnuts	wottam	understand
womsu o		wot tamma-u	
wonk, onk me	ore, again		tobacco

pipe wot tamma gun wo wena tuonk admiration wander wowon alone wucksy wud tuckquon-ash boards, firewood Wu hogga wo themselves wunnad teask tree bark Wunna hunny! Good! Wunna muquot! True! wunnam wotteam I promise daytime wunne gat Wun negen All right Wunneg-anash leaf wunne pog wunnet onk-quog news Wunno! Strange! covered wunnon coo

basket, yesterday

wunnonk

wunno quot

wunno teyey

wunnota

basket, dish

fine day

rarely

proper

Wun notty ayonk Peace Wunno wem

I speak the truth wunnum wayonk truth wun nuppoo wing good, fine wunny Wunny chany-og Tots wunny nehu ayey Wunseet A Beauty wuscont they will pigeon wuscowen travel · wushem wusho wanum hawk Wuskan

Young person, bone wusk eechy

outside, above
Wusk Enin (issuk)
Young man
wusky new, young
wus sammy too much
wus sappy thin
wus sook tail
wussook quotty minny
walnut

wussuck quonk

wus summup oey

beaverish—hoggish
Wut [before a vowel]
he, him, his, she, her,
hers, they, them, their
wutch with, because
wutconk paddle
Wut In Windgod
Wut innum In Servant
wutta pole
wutta homonk

well-sweep
wuttam assin tobacco
wut tamma-uog tobacco
wutta poquot icy
wutta puess tent-pole
wuttat' behind
wut tattam oo'onk

well-water
wutta whoo staff
wut tommy yeu behind
wut tookquon-ash fuel
wutto shimma yeu
on this side

Y

imitate yan nauwam four yaw, yu this yeu yeu-og, yeu-nash these yeu nogquy this way Yeuo That person that thing yeu unny yeu ut there yeu wutch

therefore, from there
yeu yatchy so often
yeuyeu, eyeu now
yote fire
yu, shu four
yu-og, yu-wonnash four

A few localisms are printed in Italics.

INDIAN PREFIXES

Neen, N', Nut mean { nom. I, we equally { pos. my, our these { obj. me, us } } Ken, K', Kut	In, En in, to Ut, Un at An, Am, Ap to Aut, Utch Quon long, Quin deep, h Ne that, there	far
he, she, they his, her, their him, her, them M' the used with the names of most parts of the body, and some other nouns. Pe round Pe little Mich Min great	Ah Ok pl May, Ay p Ask, Osk fi Man, Mon	ace ath ield
Mish, Mis great Ket great Mooch very Po out Oot out Saw out	Pom go Cuck br Ti whi Cod de	ttle sire

INDIAN SUFFIXES

ABBREVIATIONS.

Adj.	adjective	lo.	locative
an.	animate	n.	noun
dim.	diminutive	obj.	objective case
fu.	future verb	р.	past verb
imp.	imperative	pl.	plural
ina.	inanimate	pr.	present verb
inf.	infinitive verb	s. si	ngular number

ARRANGED BY CONSONANTS

	AKKA	NGED BY	CONSONANTS	
D	adt	if you	\mathbf{o} ok	do so!
G	ganit v. i		uk he	, him, she,
	eog	if you	her, t	hey, them
	og		uk	from, at
-	suog, eog,	aog,	ukny l	he to them
	oo og, -tuog, -		ukoo	he to you
٠.	og, eg an.	<i>pl.</i> = s	ukook	ye must
	ogquot if	we him	ukque an tl	ney should
H	ahha ti	hey did	ukquosh	of you
	ah, oh, ul	n. ob.	ukquy th	ey should
J	aj h	ie must	kess d	im. after g
K	kon	do not	M mess, en	ness dim.
	-ik an. pl	=s	am,	<i>pr</i> . s.
	ok		am/en	(en=in)

am'un, um'un we do am/oo, umwoo you do eem you must p. s. umup N should an, ean inf. to anit, onat your anoo in in, en you should innean he to us on onk makes a noun of a verb on na-a we should on ne-a you should onta let's to him ontam, antam minded, inclined on onnup he gave us they did on-ug nuk he, him, they, them did up p. upah he or they did upan I, thou, he did up anneg, up onnug I, thou, he, we, you gave them

The following begin with qu because the word to which they were suffixed ended with k. quess dim. an. adj. quessu, and quessuy quot at; weather he to us quon quottea we must. as? quas? is it so? S ess, aess dim. in. pl.=s-ash esu, esuy an. adj. ish you or I must (after a set vowel or n) at ettit, hettit if they T etch he must or will utty I will give you etu, ettuv an. adj. ut at W -wog, -oo og woo, umwoo ye do n. ob. aw an. adj. uy, ayey

INDEX

Pronouncing 115	143	Noun suffixes	
Spelling 103	151		9 108
Rough sounds	10	Animate plural	30
Nasals	10	Inanimate plura	l 45
G and k final	63	Hyphens 3:	
Accent 7 17	105	Verbs into noui	ns 75
Hard words	6 o	Cases	28
Long words 95	153	Nominative	6
Vowels		Possessive	35
· changeable	76	Objective 35	5 49
Consonants	•	Locative	54
unvocalized	58	Diminutives	25
Stammering	69	Augmentatives	64
Clipping words	42	Consecutive	26
Slipshod speech	121	Names, persona	ıl 105
Emphasis 20	26	race 23 place 54	
Parts of Speech		Pronouns 20	38
~·	100	Nominative 10	37
Changeable 75 Omitted 8	109	Possessive	20
	13	Objective 10) 12
Arranging	.7	Capitalizing	26
Synonyms	89	Faulty	98
Articles	70		37
•	10	n.	

